The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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The Anti-Slavery Bugle.

From the Cincinnati Commercial.

REPUBLICAN MEETING AT XENIA.

SPEECH OF HON. THOMAS CORWIN.

XENIA, July 15, 10-30 P. M.

The Republicans of Xenia held quite a large meeting to-night in the Court house yard, and Hon. Thomas Corwin addressed a portion of his constituents, defining his position upon political issues in a statesman-like speech, occupying an hour and a half in delivery.

The invitation was extended to him and accepted for the express purpose of affording an opportunity to his constituents to clearly understand his position. In that light it may be regarded important. It was unusually devoid of humor, although nature occasionally asserted her authority.

He hoped that the reporters would announce that he met with a warm reception, (wiping perspiration from his brow.) If he could have anticipated the weather he would not have fired the people nor himself, to assemble themselves under such exasperating circumstances.

He had met his fellow citizens with a view to settle his relations with the Republican party, and to define his position before his constituents. He had been the subject of misrepresentations and it was his purpose to correct them.

It had been said of him, nay some of his audience had heard him say, that in respect to party questions, he did not know whether or not he belonged to any of the great political parties of the country. He was not even now sure that his principles, except in one respect, were those of any party now in existence; but upon the subject of slavery he agreed entirely with the Republican party. Upon that subject he was confident he concurred in sentiment with nineteen-twentieths of those men in the State of Ohio who voted the Republican ticket. But there were other important principles before the country, upon which the Republican party had never clearly defined itself, and it might be that he did not concur upon those questions with that party.

In relation to slavery, he had during forty years maintained the position occupied by the Republicans. The record of his whole life would show it, and the record of his future life would show that he was with them earnestly upon anti-slavery principles.

Upon the subject of the power of Congress in relation to legislation for territories, it was his fixed opinion that Congress had the right, and it is its duty, to prohibit slavery in them. But with those who contend that Congress has not power to make laws for the re-capture of fugitive slaves, he could not and did not agree. He agreed with the Republicans that slavery is very mischievous—more injurious to the white than to the black man, and he could establish by historical proof that wherever slavery has found a place, the slave has suffered less than the master.

He had said, and would repeat the remark, that the Republican party was organized upon the single question of slavery; and when he had said that he belonged to no party, it was with the qualification expressed or implied that there were other great questions interesting to the people of the United States, upon which the Republican party had not been explicit, and it was to these questions he had addressed himself. It was his deliberate opinion that Congress has the power to make a proper and suitable law to recapture fugitive slaves as well as fugitives from justice, and he could not agree with those persons of extreme views who maintained it to be the duty of citizens conscientiously opposed to a law to resist its enforcement, and he believed that nineteen-twentieths of the Republican party of Ohio agreed with him. Just before coming upon the stand, a note had been slipped into his hand by some person unknown to him which he would read, viz:

RON. THOS. CORWIN:—In your speech here, last fall, you denounced as bad citizens those who would not and could not conscientiously aid in executing this fugitive slave law. Now sir, I wish to know how any man who believes slaveholding to be immoral, can aid in the execution of said law, unless he undertakes to fight both against God and his own conscience. Swearing to support the Constitution lays no one under any obligation to support or aid in executing said law, for you know, and every unprejudiced man knows that it is unconstitutional in several of its features.

(Signed) A CITIZEN.

Mr. Corwin remarked upon the note at length, the substance of his sentiments being that he did not mean to denounce any man as a bad man who refused to obey the law, but that he regarded it the sacred duty of every citizen to obey the law when it should have been decided as such by the legislative and judicial departments of the country. He who would not, could not be a good citizen. It was rather absurd, and the principle carried out that one man should presume to say a law is unconstitutional, and condemn all his fellow citizens as ignorant, especially where every court in the United States had declared the law constitutional. This fugitive slave law, Judge McLean, an earnest anti-slavery man, had declared constitutional in so many words. Can any man say he is right and all the world wrong? He would not countenance any man to do an act which his conscience would not justify. He would admire a man who would sacrifice himself for principle, because he would guarantee his honesty. Yet we would say the law must be obeyed, and if you do not like it, repeal it. Suppose Brigham Young should come here, with his forty-two wives, and be arraigned, how would you regard it if he should set up the plea, "My conscience and the Word of God, as I read in the book of Mormon, tells me I am right?" He (Mr. Corwin) would have men obey the law; and if they disobeyed, he would bring their heads to the block, if the law required it. He disliked the fugitive slave law. It is a bad law, and an unjust law. He would not have voted for it if he had been in the Senate. But it is the law, and must be obeyed, till the principle of obedience to laws is forgotten, and we are driven to anarchy and despotism. The Constitution recognizes this law. The right of recapture could be asserted under the Constitution if you had no law. The Courts of the U. S. have jurisdiction of the whole country; and a writ of error would take a case before it from your highest State tribunal, and the Supreme Court would inevitably decide in favor of the recapture upon evidence. If you would put the law aside in one case, you would in another, and what would be the result?

Mr. Corwin proceeded to say he would prohibit slavery every where. The Constitution gives Congress right to limit, and it is the duty of Congress to do it. He did not believe Territories had a right to admit or reject it. This doctrine is contrary to the intention and instruction of the framers of the Constitution. All the laws of the United States upon this subject, from the organization of the Government down to the Kansas-Nebraska bill, had expressed the right of Congress to legislate for the Territories. The Territory of Mississippi was organized in 1798. Congress enacted a law imposing a fine of three hundred dollars upon any person who would import a slave into that territory for sale. It did permit a man owning slaves, who went there to live, to take them there with him; but it forbid the slave trade.

The same law required the Territorial Legislature to send up its laws for the approval of Congress, and if disapproved they were null and void. The U. S. Court, with John Marshall on the bench sustained this power. In Louisiana Territory, organized 1799, the same provision was applied and this in the face of the law of 1792, extending the slave trade twenty years, a law applicable exclusively to the States. With such imperial power did Congress administer the Constitution in relation to the Territories, and in that very Congress which made the organic law of the Territory of Louisiana, there were seventeen members who assisted in framing the Constitution of the United States, and there was no petition or remonstrance against the exercise of that right, and Thomas Jefferson signed the bill which prohibited the slave trade in Louisiana. Michigan, Illinois, Wisconsin, Iowa, California, New Mexico and Utah were all organized territorially with the same restriction laid on by Congress.

James K. Polk, whom the democrats ought to respect, recognized this power by signing the bill organizing Oregon a territory with the Wilmot Proviso. Missouri was an exception, but the Compromise restricted slavery then by Mason & Dixon's line. Mr. Monroe and his whole Cabinet, all but two of whom were Southern men, admitted the power of Congress to prohibit slavery north of that line. For seventy-five years Congress exercised this power; and shall we say that those who made the Constitution did not understand it? All the great fathers of the constitution, Washington, the Adamses, Jefferson, Jackson, and Polk recognized the unquestioned power of Congress. It was only in 1846 that Douglas and Case discovered that Washington and Monroe didn't know what the Constitution meant. They produced Squatter Sovereignty. This was the heresy he hoped the Republican party would not introduce into their Church. He would have them stick to the good old Anti-Slavery construction of Washington and all the Presidents down to Polk. All of them, said the Speaker, occupied the ground which the Republican party now occupies.

He proceeded to say of Squatter Sovereignty that if voting is the natural right of the white man, so it is the natural right of the black man, and if fifty thousand blacks should meet in a territory and legislate, and Congress assenting to Squatter sovereignty, must not interfere unless those democrats, by some ethnological or physiological argument, can prove that a black man is not a human being. Recurring to the Fugitive Slave Law, he said that by the same authority that Congress legislates in the restriction of slavery, she has a right to make laws for the recapture of fugitive slaves.

This position had always been successfully maintained. While we are denouncing the South, he said, for violating the law by opening the slave trade, let us not be found guilty of violating it in the North, in another particular. Let us tell them that we rely upon the contemporaneous construction of the Constitution, and we can with unimpeached integrity oblige them to do so. Mr. Corwin here devoted some attention to the question of admitting States with a slavery Constitution, and said he would not do so even if his constituents instructed him to do it; he would resign first. He thought, however, that there is now no practical view of slavery, which makes it of deep interest. He was opposed to the acquisition of more territory.

He would advise Democrats if they want the agitation of slavery to cease, they must not acquire more territory; with 25,000,000 of people, we have one tenth of the Globe and we want no more. You say you want Cuba, or you won't let anybody else have it, because it is the key of the Gulf. Why is not Jamaica or Canada dangerous to our peace? The danger is not here, it is in the South. They say that is manifest destiny, that we must expand; but manifest destiny always runs to the South. After expressing his conviction that the anti-slavery sentiment must be victorious over its antagonists, with either the Wilmot Proviso or squatter sovereignty, Mr. Corwin referred briefly to other topics, which, he said, were opinions of his own—the Republican party had not expressed itself definitely upon them, among them were government expenditures and filibustering.

He opposed the accumulation of debt in time of peace, and held it to be the duty of the Republican party to bring down the expenditures of the Government to the lowest point possible with the efficiency of the Departments, and to scale up a tariff to that precise point. He was in favor of discriminating between home and foreign manufactures, while the democratic party advocates a horizontal tariff. Filibustering he would put down rigidly, and at all hazards. It is piracy and villainy that should not be countenanced.

The speech, of which the above is an imperfect abstract, was well received.

PARKER PILLSBURY'S RECEPTION ON THE CAPE.

It must be a matter of surprise to all, and of congratulation on the one hand, and of grief, dismay, and terror on the other, that a man of Mr. Pillsbury's stamp,—cool, plain, logical, blunt, frank, and yet terrible, scathing, and unsparing in his dealings with the slave power and those who either silently consent to, or openly defend its impious and Heaven-insulting claims,—we repeat, it must be a matter of surprise that a man of his stamp should have been received during his present course of anti-slavery lectures on the Cape, with such marked respect and attention, every where he has been. Even inclement weather has not prevented his lectures from being well attended. Meeting houses, which used to be closed against Garrisonians as Jewish temples against Jesus, have been thrown open to hear what might be said by Mr. Pillsbury upon the great question, which, through the severest trials, and the most bitter, bigoted, and virulent opposition, both from baptised and unbaptized infidels, has never for a moment consented to take no for an answer. Of course, we do not mean to say that Mr. Pillsbury's views upon anti-slavery are endorsed by the mass of his hearers, or that his manner of saying what he thinks is well calculated to please men who have been at ease in their minds with regard to the "sum of all villainies." When, last Wednesday evening, he told the people of this place that no gentleman could vote for a United States Senator, Representative, or President, it set a good many to squirming; yet when he came to give his reason for making so grave an impeachment, though many would have been glad, no doubt, to have cut the throat of his argument, there was no way of getting around it. The sharp things, also, which he said about the faithlessness of the American church and clergy generally, (in which he made no nice exceptions in favor of Cape Cod,) as regarded their action on this subject, were felt to be, alas, but too painfully true; for who is there that does not believe that when at last the church of God shall be thoroughly aroused from its long, long slumber, and shall be brought to see with anointed eyes the frightful infernalisms of slavery,—how with murderous sting, and tiger cruelty, it is sucking the very heart-blood of the Christian religion itself, and leaving nothing of it but the dead and empty shell of effete formalism,—who is there, we ask, that does not believe the slave power will then shrink away to its primeval den, where the blackness of darkness shall brood over it its raven wings forever more? Skepticism will then cease to point the finger of scorn at the professed follower of Calvary's Chieftain, and fatten upon their stupendous hypocrasies, but it will be recognized, both in deed and creed, that "God hath made of one blood (or life) all nations for to dwell upon the face of the earth."—*Atlantic Messenger*, (Cape Cod.)

The following extract from an article in the *Ohio Repository*, a good Republican, paper, is evidence that there are some beside Southern Democrats who are "sick of the nigger question".

NIGGERS.

Like many others of our fellow-men, we wish this eternal nigger question were ended, and that American politicians were allowed to devote their time and their talents to some other and more worthy subjects. It is distressing every time we open a paper to be met by the nigger on the first, last, and every page. It is nigger all the time. We protest that we would rather look upon a light than a dark picture any time, but so long as the slave Democracy are in power, and force the subject upon us at every turn, we suppose we must continue the combat until the triumph of freedom and white men over the nigger and his owners.—The issue is reaching its culminating point, and the final contest cannot long be staved off, when it shall be decided whether this is to be a nation of freemen, or a nation of slaves, a government for white men, or a government for niggers.

MURDERED BY A SLAVE.—A Mr. E. M. Wright of St Joseph, Mo., was found dead in his buggy near that place a few days since. It was afterward ascertained that he had been seen driving with a colored man, whom, it was supposed, he had purchased and was bringing home. He was shot through the head, and the supposition was that the negro, who could not be found, was the murderer.

THE FOURTH AT FRAMINGHAM.

[Reported for the Liberator, by Jos. M. W. Yerrinton.]

SPEECH OF E. H. HEYWOOD.

MR. CHAIRMAN, LADIES AND GENTLEMEN: I don't know as I have anything of interest to add to the very effective testimonies you have heard to-day against the outcrying sin of our land—nothing more than to endorse them to the fullest extent. I believe in this ocasion, I assent to its patriotism, I respond to its humanity. This struggle for the rights of the colored race is but the cropping out of the strata thrown up by the convulsions of the Revolution. The Anti-Slavery enterprize is the lineal and legitimate descendant of Plymouth Rock, the youngest born of Martin Luther. 'No Union with Slaveholders' is the inevitable corollary to 'All men are born free and equal.' The idea of the Revolution puts all men on an equal footing before the tribunal of justice and religion. It recognizes, respects and assists the possibilities of every man. It finds human rights antecedent to human governments—hence above the reach or refusal of human laws. Faith in the divine right of man, in human rights as the gift of God, was the pillar of fire that guided our fathers through the Red Sea of that conflict. That inspired, immortal Declaration proclaims not simply the independence of man. It teaches the race to look, not up to thrones and cathedrals for its benefactors, but down to the bulrushes and the manger. It is a great leveller, but always levels up. Like early Christianity, the whole record of the Gospel, it is a bold and eloquent antagonism against existing forms and institutions as such—makes no account of sects, parties, majorities. If sometimes degraded to the use of carnal weapons, still its great est power lies in the 'liberty of prophesying'—in moral force agitation to overturn and overturn, until He whose right is to reign shall. Its object is not to create 'a Church without a bishop, and a State without a king,' but to make every man a bishop, and every citizen a king. It teaches that the kingdom of heaven, is within man; that 'everybody is wiser than anybody'; that there is a democracy of politics. In a word, it confesses liberty as a principle, faith in liberty when launched upon the masses as when riding at anchor in the conservative harbors of Church and State. (Applause.)

But Americans now are dead to liberty as a principle—blind leaders of the blind. Born in the night, they refuse to believe in the daytime.—(Laughter.) The age of the scaffold and the stake is past, but social proscription crushes out free inquiry more than papal supremacy ever did. Neither individuals nor institutions rise high enough to see over themselves. Thou shalt have no other gods before thyself is the only command whose obedience is sacred. No good can come out of the Nazareth of reform. 'Professional philanthropist' is a term of reproach. It is only the 'fanatic' who gets up a thunder-storm to clear the atmosphere into which he is born.

'The man is thought a knave or a fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil,
For him the axe be bared;
For him the gibbet shall be built,
For him the stake prepared.
Him shall the scorn and wrath of men
Pursue with deadly aim,
And malice, envy, spite and lies
Shall desecrate his name.'

Every great question of justice or reform is settled by its bearing upon immediate emolument. There is no principle but interest. A Grecian said, the Athenians used the principles of Solon to roast barley with. Americans use the principles of Washington to raise corn and cotton—for white men at that. Logic, to be convincing, must have golden links. An American carries his brains as well as his conscience in his pocket. (Laughter.)

Men usually demand impartial freedom, but seldom confer it. As Mr. Quincy has just told us, this nation has always tyranized over the Negro. It has not ascended to its present distinguished position by the path of virtue. Though Justice and Liberty have loved each other from its cradle, they are not wedded yet. We would not be wanting in reverence to those from whose loins we sprung, and into whose labors we have entered. But to be no better than those who went before us, is to be cumberers of the ground. To be wise as they, we must be wiser. In erecting their government, the Revolutionists sacrificed the very principle to secure which themselves were buried in a baptism of fire and blood. 'It seems to me', said Mrs. Adams to her husband, 'that while you are struggling for your own liberty, you are not applying the principle universally.' Had she been a member of the Constitutional Convention, the clear dissecting eye of woman's conscience, and the impartial, irrepressible justice of womans' heart, would have saved our compromising sires the criminal blunder of the slave clauses. (Cheers.) The Constitution was framed at the expence of the Negro. The Union was cemented with his blood. It is no honor to our ancestors to deny it. 'Paint me as I am,' said Cromwell, when he sat to young Lely for his portrait; 'if you leave out the scars and wrinkles, I will not pay you a shilling'.—Bunyan's Pilgrim found that the path to destruction opened up at the very gates of the heavenly city. From their high vantage ground, from the very threshold of that ideal temple of democracy of which philosophers have dreamed and poets sung, and to which the weary-burdened race has toiled, our fathers turned to the broad way of injustice and oppression. The result is what we see to-day—a nation, one-sixth portion of whose citizens are ruled by brute force—a force to whose fiendish atrocity the humane instincts of brutes are unjustly compared. On no other spot of earth does there insult the light of heaven a government in which the strong so systematically, so persistently and so remorselessly oppress the weak, as in ours. The half pagan Russian Autocrat, from the cold Alpine height of despotism, reaches down to lift the bondman up into the enjoyment of human rights.—The Christian (!) American Democrat, with one hand upon the throat of the slave population at home, with the other tinpeoples Africa to blast with oppression new domains stolen from defenceless neighbors. In 'infidel' Germany they sell a picture of us representing a white man wielding a dripping lash above a negro, with this subscription: 'The last specimen of American Democracy!' The Church that has the Puritan for its father, closes its own door to the hunted fugitive, and crying 'havoc, lets slip the dogs of war' upon the 'merciless' Indian, Christian enough to 'hide the outcast,' and 'betray not him that wandereth.'—Yet this is the people who salute us in the market-place—'We have piped unto you and ye have not danced; we have mourned and ye have not lamented.' These are the born of gods; these, to-day, from the metal tongue of steeple, from the lips of cannon, by 'bonfires and illuminations,' proclaim their high origin! 'A mountain stream that ends in mud methinks is melancholy.'—(Laughter.) To-day, the air reeks with fulsome adulation of heroes dead, on every virtue of whose lives the laws and religion of this people are a scandalous libel. To-day, forty thousand churches go down on their knees 'amidst their brothers' blood, to offer mockery unto God!'—churches whose meat and drink is hourly to crucify four million of Christs afresh, and put them to an open shame! If this is patriotism, if this is Christianity, welcome treason, welcome infidelity! I feel somewhat like that little girl who was told by her mother that when she got to heaven, it would be all Sunday there. It was a terrible thought.—'Mother,' said she, if I get my catechism so as not to miss a word, stay in the house all day Sunday, and don't laugh once, don't you suppose some Saturday afternoon the Lord will let me go down to hell, and have a good play?' (Laughter and applause.)

Tyrants are the same, European or American, Oriental or Occidental. The citizens of our so-called free States, having trampled on the helpless, now cring to the powerful. As a people, we are destitute of the spirit of resistence, dead in trespasses and sins. England to the Colonies was at least a decent despotism. But Slavery to us is not what George III. was to the Revolutionists—not what the Stuarts were to England—not what the Hapsburgs are to Hungary—not what the Cæsars were to Rome—not what the Pharaohs were to Egypt. It is the Pharaohs, the Cæsars, the Hapsburgs, the Stuarts, the George the Thirds of history distilled to the quintessence, the ethereal of tyrannic insolence and meanness. Yet the great North, with its vast super and subterranean resources, with its civil, religious, industrial and educational institutions—early established, widely spread, and still springing up like the great banyan palaces of the Arabian Nights; with a wealth sufficient to feed and clothe the world; with a commerce whitening every sea; with a population whose eighteen million souls, for intelligence and vigor, are unequalled in the annals of the race—the mighty North, like an unfledged bird, receives, with closed eyes and open mouth, everything this drivelling oligarchy of slave drivers chooses to cram down its throat—'in pigeon livered, lacks gall to make oppression bitter'. Its clergymen succumb to this evil, which drags in its train every sin that ever darkened the face of human nature; say that slavery is compatible with the Christian character and the law of nature, and cannot be plucked up. What infidelity, what atheism!—Talk of the infidelity of Abolitionists! Why, sir, to believe that a proslavery Doctor of Divinity can be saved, requires a stretch of faith which an Abolitionist alone is capable of entertaining.—(Laughter.) Its politicians declare slavery 'sacred in the States,' its existence to be coeval with the avaricious and infernal demands of the master. I don't quote those persons because their opinions are of any value in themselves. They are the mere echo of the organizations whose slaves they consent to be. Politics is the weather glass of public opinion. The Church worships towards each rising sun of worldly fortune—manufactures what the market demands.

The Republican party has not begun to attack slavery yet. It makes no progress, rows with one hand, and backs water with the other. This doctrine of the anti-slavery construction of the Constitution, if true—to me it seems as lame in logic as it is at variance with the facts, the new cloth upon the old garment, the Hoosier's new barrel made out of an old bung-hole, (laughter)—but if it can be believed, as many pretend, it ought to put the whole North at the back of a champion who should fling down the gauntlet of defiance to the slave system. It ought to find some Cromwell who would hurl every cavalier slaveholder out of Congress, as Jupiter did Vulcan out of heaven.—(Cheers.) But the champion does not appear.—No Republican, even of the most radical school, neither Mr. Sumner, nor Mr. Seward, nor Mr. Giddings, has ever breathed such a doctrine on the floor of Congress—has ever objected to the three-fifths representation, has ever objected to the *act* of returning fugitive slaves, only to the *manner* in which it is done. The eye of the Republican party is not single. It tries to serve God and Mammon. It is a cowardly party—wants pluck. It attacks only Abilitionists at home, and its own radical members at Washington. Like the old Queen's arm, it kills (its own) at both ends.—(Laughter.) It wants faith in the North, on whose *anti-slavery* support its life and triumph alone depend. When a Hindoo objected to eating meat, the missionary showed him through a microscope that the glass of water from which he had just drunk, though perfectly clear to the naked eye, swarmed with animal life, and that he had as really swallowed meat as if a four-legged animal had walked down his throat. (Laughter.) So this party objects to an anti-slavery policy, but its continued existence depends upon its inhaling the bracing air of free States, electric with anti-slavery ideas. In strangling those personal liberty bills, as its leaders are strenuously endeavoring to do, like Saturn, it but turns and devours its own children. It must be aggressive. 'My power will fall to the ground,' said Napoleon, 'unless I support it with more achievements. Conquest has made me what I am, conquest alone can sustain me.' Instead of giving up the question of personal liberty on Northern soil, instead of stumbling down into a slave State to hold its national convention, instead of putting up a slaveholder for President, as Mr. Greely proposes, it ought to put the free States in the posture of defence, throw up a mighty cordon of anti-slavery bulwarks, lay a firm granite basis of personal liberty bills broad enough and firm enough to sustain a direct attack upon the Slave Power. But what do we see in Ohio, to-day? A Republican judiciary cowering at the feet of Judge Taney—Ohio citizens in federal chains for obeying the Golden Rule: Gov. Chase and Mr. Giddings—Mr. Giddings, bowing the knee to the image which the Nebuchadnezzar of slavery has set up! Dr. Wayland used to tell us that God gave men nothing but opportunities.—[He has given Dr. Wayland many opportunities to relieve Jesus in bonds which have slipped through the fingers of timidity.] But what an opportunity was given Mr. Giddings a few weeks ago, when he stood before that vast assembly at Cleveland, with acres of freemen hanging upon his lips, burning for a signal word to wring the neck of Slave Democracy in Ohio! He might have gone from that platform to the prison in sight, with ten thousand Ohio citizens at his back; like the angel at the sepulchre, the keepers before him would have become as dead men, and the Lord of liberty entombed would have been relieved from the bondage of death. (Loud applause.) The act would have transferred Bunker Hill to Cleveland, and sent Senator Toombs to respond to the roll call of *his* master in the bottomless pit. [Renewed applause.]

Rebellion is the lesson of the day. Afraid of upsetting the Church, or sundering the Union, a confederacy of pirates and assassins on the part of the South, and of cowards and hypocrites on the part of the North! Better that every ecclesiastical body in the land be dashed in fragments, that the Union go down amidst the execrations of the world, than to submit one instant to this blood-stained government. (Applause.) If Sam Adams were alive to-day, he would sooner blow up the continent down to Cape Horn. 'Liberty or Death!' was the alarum word that flew from lip to lip on the battle-fields of the Revolution! There are some who say,—Mr. Seward, I think, expressed such a sentiment in his 'bold' speech at Rochester,—that if freedom is overpowered in this struggle, they will flee to another Holland, build another Mayflower, and find another Plymouth Rock. But the real Pilgrims of to-day know in whom they believe, know that this continent was built for liberty to inhabit, know that this 'brave o'erhanging firmament' was not foredoomed to brood a nest of tyrants. They have burned their boats behind them. They have drawn the sword, and thrown away the scabbard. The anchor of their faith penetrating 'within the veil,' they respond to that intrepid declaration of Mrs. Chapman, when, in the mob of '35,—In the midst of an infuriated populace clamoring for the blood of the innocent, with the sovereignty of Boston standing by in the person of Mayor Lyman, the weakest woman of them all, like a whimpering Lay saying, 'I can't protect you, I can't protect you,'—when that 'queen' (cheers) of the Anti-Slavery movement, with a moral courage whose sublimity eclipses the heroism of the Hall of Independence, of the Long Parliament, or of the Roman Senate, exclaimed—'If this is the last bulwark of freedom, we may as well die here as any where.' (Enthusiastic applause.)

But, I have no fears for the result. Everything is for the cause, everything is against its adversary. Slavery must go down—it is rotten at its base—'tides of God's retribution are floating through it'—it must fall. The Abolitionists have not been wanting in faith in the ultimate triumph of truth, in the sovereignty of natural justice, but the omnipotence of ideas. Here is still our hope, as Mr. Phillips said this morning, in an enlightened, Christian civilization. We find slavery intrenched in the Constitution, intrenched in the Union, intrenched in the Church, the Sebastopols of its strength. Hence we take our position outside and above an apostate Church, a Constitution which frames wickedness into a law, a blood-stained Union. We encamp upon the external heights of Infinite Truth, and from this Sinai, still quaking beneath the tread of Inflexible Justice, we flash the lightening of God's word through the moral darkness and foul miasma of both Church and State, and hurl the thunderbolts of His Law against slavery, and against every institution within which or behind which it finds a refuge. (Cheers.) Following the example of the immortal signers of the Declaration of Independence, we simply proclaim the supremacy of principles over parchments, of ideas over institutions, of man over money, of Christianity over Churchanity, of God over all. Emerson came down into this world, at Boston, yesterday, to tell us that, to succeed, one must launch upon thought, and forget self. Our fathers sailed out bravely at first, but soon took fright, and hugged the shore. Ever since, their descendants have been dropping the plummet of speculation in the shallows. Mr. Garrison sounded boldly out into the great deep of natural equal rights, the Columbus of a true popular sovereignty. (Applause.) He forgot that he was a Baptist, forgot that he was a Whig, forgot that he was an American, and remembered that he was a man. (Renewed applause.) The age of bullion is past, the age of bullion is past, the age of brains has come. Ideas are the power in authority, the *vires vivat* of the modern realm. The life of institutions is their death. The outward forms vary from age to age, were old like a garment, as a vesture they are changed, but the living principle is the same; its years have no end. That old theocracy of the Puritans, thrown up like a temporary city, on the highway of civilization, from the old world to the new, has crumbled back to dust an obsolete blunder. But the virtue of the Puritans survive, like the wave-beaten rock when the flood subsides. The reason why the first gun at Lexington was 'heard round the world,' was because it was loaded with ideas. I remember, when a shaver, not higher than that booth, that the advent of Abby Kelley to a little village of Worcester North, inevitable to her enthusiastic devotion to a great principle, clothed with fearful vision wrath of June, and the angelic [illegible] of Venus, created more alarm than would the ap-

preach of a mighty army with measured tramp to the field of death. (Applause.)

Again, I say, our hope is in the ideas of the Revolution, in the religious sentiment of the masses, in a redeemed, regenerated public opinion, in the *vox populi* converted into the *vox Dei*. This is a 'judgement day' that treads closely upon the heels of every rational being. It is a fear of this that makes the flattering to the dovecotes of authority when a thinker gets upon his legs, and, arraigns institutions at the bar of the public conscience. This is what makes the field-mice squeak when the ploughshare of free discussion is driven through the reluctant glebe of Church and State. (Laughter.) Upon personal liberty, upon Christian individualism drawing its inspiration from divine sources, educated, equipped at every point with weapons of reason and conscience, armed with the shield and buckler of the law, upon this we may rely with safety. Like the great rocking stone reared by the Druids, which the finger of a child could vibrate to its centre, but which an army of giants could not overturn, so this personal liberty, swayed to and fro by sympathy with the masses, is yet so firmly grounded in absolute right, that all the billows of revolt and oppression shall break over it in vain. (Loud applause.)

From The Radical Spiritualist.

WHERE ARE SPIRITUALISTS?

We have waited long to learn where to find Spiritualists,—whether on the side of freedom or oppression. Probably many will start at our inquiry, and think that our mind is a little obtuse, if we presume to question the principles of Spiritualists on this point. But be that as it may, we feel at liberty to enquire into the matter.

We are sorry to be obliged to ask the question, whether such teachers as Mr.——or Miss——, of the Harmonial Philosophy, are Anti-Slavery. We do not have to enquire whether Adin Ballou, or Wm. Lloyd Garrison, are Abolitionists. They have told us in burning, unmistakable words, where they stand. They also tell us, by their daily and hourly adherence to the great principles of freedom and equality, that they are firmly set against the giant sin of American Slavery. It may be said that proclaiming Anti-Slavery principles is not the special mission of Spiritualists; that they have another part of the gospel to preach. Granted. Suppose they have. Would it be out of place for them, sometimes, to speak an unqualified word for the down-trodden and enslaved of our land? Are Spiritualists so much engaged in discussing the *theory* of Spiritualism, that no time can be given to the Anti-Slavery cause? We have heard many discourses from many different mediums—have heard them talk eloquently upon the theory of Spiritualism, of the beauty of the Harmonial Philosophy, of the elevating tendency of this "new gospel," but have heard, save in one or two instances, nothing said DIRECTLY upon the great sin of American Slavery. What is the matter? Do the spirits who control these mediums think that Slavery is but a slight evil—a secondary matter? If so, then away with them! We would be taught by a more humane class of spirits. Perhaps the medium through whom the intelligence comes, is pro-slavery, and the spirit finds it difficult to control said medium. Then we say, away with the spirit and the medium also! We want a positive Spirit to speak to us—a Spirit who can say like Garrison, "I am in earnest, I will be heard."

We know that editors of Spiritualistic journals talk well of *universal* freedom; but we have sometimes felt that we wanted to see something a little more special and pointed. It does not cost much to say a great deal and mean nothing—to go very near the cannon's mouth if it be not charged with powder. But to call things by their right names, to say "*Thou art the man*," requires more moral courage than many possess. And when we learn that an editor of a popular Spiritualistic Journal, in soliciting contributions from one of our best writers, politely asked him to say nothing on the subject of American Slavery, we felt that his Spiritualism needed to be repented of, and we pitied his tame and cowardly soul.

We have sometimes queried a little, when we have heard of some of our popular lecturers on Spiritualism speaking in the South—we have wondered whether they were in danger of being "tarred and feathered." At first, we were in some trouble about it; our sympathies were enlisted in their behalf. But that time has gone by; for we have not heard, as yet, the slightest opposition raised by Slaveholders, as such, to Spiritualism being proclaimed in their midst. Has the teacher been faithful? Has he remembered those in bonds as bound with them? Judge ye, who dare we look truth to the face. Talk of preaching the doctrine of the Harmonial Philosophy in the South! You might as well teach brotherly love to the raging tiger in the forest. In our humble opinion there must be a shaking of the dry bones in the Slavocratic States, ere the preaching of harmony is needed. How can there be harmony before JUSTICE is done?

Suppose it was our brother, our sister, or any beloved member of our household, that was suffering all the horrors inevitably incident to American Slavery. Do you think that we should be able? Should we speak smooth and honeyed words, lest we should offend some Northern politician, or Southern aristocrat? Should we fail to speak the truth, lest our *craft* should be in danger? We tell you nay. We should speak and labor in earnest. And if we had the moral courage to go south of Mason and Dixon's line, it would not be merely to preach Spiritualism; no; it would be to save our loved ones from the horrors of a living death.

It is time that Spiritualists were awake on this great question. If we have great light, then in the name of God and humanity let us walk in that light, and labor earnestly to rescue our brothers and sisters who have fallen among thieves. The Priest and the Levite, now, as in olden time, pass by on the other side. And shall we likewise? Or like the good Samaritan, stoop down and raise up our fallen brother, and outraged sister, and pour the waters of love and mercy into their wounded hearts?

From the N. Y. Evening Post.

MISS MURRAY'S ABOLITION PROJECT.

Two or three years ago a strong-minded maiden lady in green velvet, commonly known as "the Hon. Miss Murray, Maid of Honor to her Majesty Queen Victoria," visited this country, and was well received by the people of Washington, New York and other cities. Unfortunately those who felt the most interest in gratifying her curiosity about the institutions of the United States, though Americans, were about as imperfectly acquainted with American politics, and about as much behind the time as herself. The consequence was that Miss Murray, on her return, published a book containing a variety of crude apologies for slavery and sage animadversions on its opponents, which would have done honor to the old fogies of the Whig General Committee. Of late, however, her views seem to have changed, and now we have from her a plan for the abolition of the institution which she formerly so much admired. This plan, contained in a letter to a Charleston correspondent, in which she requests the slave states, for her sake, to petition Congress for an act giving freedom to all negroes born after a certain day, and providing for a compensation out of the federal treasury, is thus characterized by the Providence *Journal*:

"We do not know which most to admire, the plan proposed, or the simplicity with which it is suggested. We suppose the fair writer is anxiously awaiting an answer, and looks for the abolition of slavery by the next mail. She should have suggested that the President call an extra session of Congress to take the subject into consideration. No reasonable woman could be expected to wait till December."

EXCITING KIDNAPPING CASE IN CHICAGO.

Three negroes were kidnapped in Chicago a few days ago, and sent to St. Louis. A colored man named William Turner, was the tool employed by the men-stealers to decoy on the victims.—The Negroes kidnapped were W. and J. Anderson, brothers, and A. Scott, their cousin. The latter has a brother in Chicago, and the unfortunate men had stopped in that city to reside. Their claimant in Missouri, Captain Frost, offered a reward of $2,300 for the recovery of his lively chattels, and Charles Noyes, Charles W. Smith, and an ex-policeman named Dewey, were tempted by the reward to kidnap the men. Both the others had been connected with the police. The *Journal* says:

Turner was in the employ of Charles Noyes, and took care of the rooms, and a boy who knew the fugitives by sight was sent up from St. Louis. Through Turner, Noyes and Smith found access to the Andersons and Scott, and began their overtures. Sagacious detectives both, their plans were skillfully laid. Noyes was about to retire from city life, he was going to the country; he was in love with the fields, had bought a farm in the Western part of the State, and these "boys" were just the men to whom he would entrust its culture.—He was liberal in his offers of wages, and Smith was eloquent in expatiating on the charms of the life they would enjoy with Mr. Noyes.

An entire second-class car was chartered on the Illinois Central Railroad through to St. Louis for $150. On Friday night of last week, the kidnappers took their victims on board the cars and went southward to complete their contract with Captain Frost.

A private dispatch was received here on Monday last, that three fugitive slaves from Chicago, had been landed on Bloody Island, opposite St. Louis. The intelligence caused inquiry to be instituted, and the friends here, of these fugitives, who had missed them flashed into excitement.

A woman of color, a passenger over the St. Louis and Chicago road yesterday, puts the finish to the story, by the statement that the men, Andersons and Scott, who were well known to her, were so landed on Bloody Island on Monday, and that they were that night cruelly whipped.

On Tuesday Noyes and Smith returned to this city, and almost immediately the former was in the street offering for sale a draft on St. Louis for $2,300—the price of blood of course. At the counter of Messrs. Murford, however, Noyes obtained his money.

The excitement in our community yesterday morning was intense. Such were some of the demonstrations threatened yesterday forenoon, about the same time that warrants were sworn out against Noyes, Smith, Turner, and the Oertman.—Turner, Smith and Oertman were also arrested, while Noyes, who had been seen about town, and indeed had conversed with some of our leading citizens as late as 10 A. M., was unfortunately and shamefully allowed to elude capture, carrying with him the $2,300. We believe officers are on his track.

The parties being brought before a Justice, on motion of the Prosecuting Attorney, the case was continued that Noyes might, (if arrested,) be tried at the same time. The penalty for this offence in Illinois, is one to seven years imprisonment for each person kidnapped, and they will stand a chance of getting it. Dewey has also been arrested.

HOW IS IT IN BALTIMORE?

[Mrs. F. D. Gage writing to the *A. S. Standard* from Santa Cruz, narrates the following incident.]

This morning I went out into the market of this city of St. Domingo. I was alone; my brother had gone to sketch the outlines of the old house of Columbus, a grand old ruin on the banks of the river Ozema. I stood looking at a long table of beautiful fish, glowing in the morning sunshine, in their crimson and scarlet hues, when a voice beside me said kindly—

"Good morning, madame."

I turned to meet the pleasant eye of a mulatto woman.

"Hope you are well this morning, madam."

"Quite well, I thank you, and very glad to meet one who can talk English."

"Oh! yes; I was born in America, and brought here a child."

"In what part?"

"Baltimore. Did you ever hear of that place?"

"Oh, a great many times."

"Well, now, I've been here thirty years, and I'd like to hear about it. How is it in Baltimore?"

"Oh! Baltimore is a very large city, and very beautiful too—growing larger every day and more prosperous."

"Yes, I dare say; but 'twasn't that I wanted to know. I dare say—but you know—well, I don't know as I ought to ask you; may be you wouldn't like it." She hesitated.

"Ask anything you please," I replied; "I am so glad to find some one that can speak our way that I want to talk with you; so, you ask me as many questions as you please, and then I shall ask you some."

"Well, you know, when my father and mother came away from there (we was always free folks), they had slaves in Baltimore. Does they do that now?"

She had brought her head near mine, and her voice fell almost to a whisper; her eye was starting with the intense excitement and feeling.

"Yes," I answered; "I am sorry to say they do still have slaves in Baltimore."

She drew back her head, and, with an expression of horror and dismay, she hissingly exclaimed,

"Oh! my God, you don't tell me they is doing that, all these years! It's a wicked thing, madam—a wicked thing."

I said I thought so too; we chatted a few minutes, and she turned to her work, saying she was hired out now to a farmer outside the wall, and had come in for marketing; but if God spared her till next Sunday morning, she would come in and show me out to her home, which was a beautiful place; and so we parted. I felt sad that I could not have given her a word of hope for the land of her birth, instead of dropping into her expectant ears the horrible words," they keep slaves still in Baltimore."

Oh, when will my country throw off its reproach!

SLAVE TRADE REALLY REOPENED.

Mr. John C. Underwood, who was exiled from Virginia for supporting Fremont, in 1856, writes as follows to the editor of the New York Tribune:

A tour and sojourn of some weeks in the South has satisfied me that the "careful correspondent of the Herald," whose opinions you seem to distrust in your paper of to day, is correct in his conclusions, and deserves the thanks of every friend of freedom and humanity for the courage and fidelity of his disclosures. I have had ample evidences of the fact that those are greatly behind the times who speculate on the probabilities of re-opening the African slave trade; it is already a thing accomplished and the traffic is brisk, and rapidly increasing. In fact, the most vital question of the day is not the opening of this trade, but its suppression. Shall it be longer tolerated in defiance of all laws of God, and of all laws of Christian and even Mahommedan nations? The arrival of cargoes of negroes, fresh from Africa, in our Southern ports, is an event of frequent occurrence.

Many of the public journals of that region are supposed to be in the interest of the traders, and the publishers of others are prevented from announcing such arrivals by well-grounded fears that such action would expose themselves to the vengeance of the brutal and barbarous men engaged in this business. In all the cotton States the cry is for cheap negroes. They denounce our laws against the slave trade as a protective tariff of twelve or fifteen hundred per cent. on the price of labor for the benefit of the slave-breeding States; increasing the price of negroes for consumption in the cotton fields from one hundred dollars each (the full cost of importation were it not for prohibitary laws) to twelve or fifteen hundred dollars. With the hope of enlisting the whole South, they point to the advance of free labor, and declare that the defeat of slavery in the struggle for Kansas, was owing solely to the scarcity of slaves.

THIS AND THAT.

Here are extracts from two Republican papers. Their concord must be delightful to the party leaders.

TOM CORWIN.

This eloquent champion of human rights made a speech at Xenia on Friday evening last, at a Republican meeting, in which he fully defined his position. Democratic papers have been holding Mr. Corwin up as a sort of bolter from the Republican ranks, but his speech shows him to be a pretty good member. He said he did not know that he was a party man in the strict sense of the term, but he would plainly tell what his principles were, and they could judge for themselves. On the slavery question he was heartily with the Republican party, and thought he agreed with the nineteen twentieths of those who voted that ticket. For 40 years he had occupied the position he now does on that question, and would occupy the same so long as he lived. It was his firm belief that congress had the right, and it was its duty, to prohibit slavery in the Territories. He also believed that congress had the right to pass laws for the rendition of fugitive slaves. He thought slavery wrong, and that it was more injurious to the white than the black race. He thought the Republican party was organized solely on the slavery question. On other important questions they were not perfectly united.—*Ohio Repository.*

HON. THOS. CORWIN RE-DEFINED.

Mr. Corwin made a speech a few days since at Indianapolis. It was 'a Union saving speech'—as full of fogyism as a hog's back is of bristles. *He disclaimed allegiance to any party!*

And yet the Republicans of the VII Congressional District in Ohio, at the election last October, displaced Hon. Aaron Harlan, tried, true and faithful Republican, and elected Thomas Corwin, as a republican, on the Republican Platform—and our readers will remember how Thomas Corwin, at Columbus last summer, on the same speakers' stand with Gov. Chase, if anything, was *a little ahead* of the Governor in his devotion to Republican principles!

Now this same Thomas Corwin spits upon the Republican organization—he owes allegiance neither to it, nor its principles! *We are not disappointed.* We never saw any sufficient reason to confide in him as a Republican. True, he avowed adherence to Republican principles long enough to secure an election to Congress at the hands of Republicans—*and that was all!*

In the classification of members of Congress, Mr. Corwin should not be classed with the Republicans, nor should the Republican party be held responsible for his acts. As he has repudiated allegiance to the Republican party, the sooner the party formally and decisively repudiates him the better.

The Proverb says: 'Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint.'

Tom Corwin had better be taken out to the political Potter's field and buried.—*Portage County Democrat.*

IS JUDGE SWAN A REPUBLICAN?

We do not open this question with reference to Judge Swan. That is not material to our purpose. But the *Anti-Slavery Standard* of last week contained an article charging upon the Republicans, the responsibility of his decision in the Oberlin case. It may be sufficient to tell The Standard that Judge Swan was elected by a general "opposition" vote in 1854, before the Republican party was formed, and the year before Chase was elected Governor. And Judge Scott was nominated before the Philadelphia platform was adopted. His decision certainly was not Republican. The Republican Convention of June 2 did pass a resolution endorsing the action of the *Republican* State officers and members of Congress; but Judge Swan, never having belonged to the Republican party, could not have been included, and the vote by which his nomination was rejected does not look much like an endorsement.—*Ashtabula* [O.] *Sentinel.*

We are sorry to see in the *Sentinel* what we cannot help regarding as an example of petty quibbling. It seeks, upon a mere *technicality*, to exculpate the Republican party from responsibility for the decision of Judge Swan. He was elected, it seems, by the aid of the anti-slavery voters of the Reserve, and by the support of the *Sentinel* itself, before they had changed the name of their party from "Free Soil" to "Republican"; and therefore the Republicans are not responsible! Will the *Sentinel* deny that the political anti-slavery papers and voters of Ohio supported Judge Swan? If they did, of what consequence is it whether the party was then called "Republican" or "Free Soil"?

We should be less inclined to notice this petty shuffling in regard to the past if the *Sentinel* and the Republicans of the Reserve were not at this moment supporting as a candidate for the seat soon to be vacated by Judge Swan, a man of whose soundness on the *habeas corpus* question they can give no guarantee whatever beyond the bare fact, that, like Tom Corwin and many other supporters of the Fugitive Slave law, he belongs to the Republican party! Why does not the *Sentinel*, at this solemn crisis, insist upon *knowing* the opinions of its candidate for the supreme bench, instead of contenting itself with the privilege of *inferring* that they are right from premises which do not authorise such a conclusion? This sort of jugglery is unworthy of men professing to be leaders in the cause of freedom at any time, but especially now, when so much depends upon the course to be pursued by the men who may be elected to judicial station.—*A. S. Standard.*

LATITUDES ALTER OFFENCES.

The Washington Constitution is very much offended because, as it alleges, Mr. George Sumner, in his Fourth of July oration at Boston, "entertained his audience with the slavery question, the Dred Scott decision, &c., &c., and thought is not unbecoming the day, the occasion, and an assemblage of ladies and gentlemen of the cultivated and refined metropolis of New England, to stigmatize the judicial opinion of the venerable and beloved Chief Justice of the United States as "the demagogical harrangue of Mr. Taney!"

On the very same day, Mr. R. B. Rhett a supporter of Mr. Buchanan at the last Presidential election, delivered an oration at Grahamville, S. C., in which he not only "entertained his audience with the slavery question," almost exclusively, but openly and ardently advocated Disunion, saying in plain terms:

"Those of you who deemed that the period had arrived in '52 to vindicate your rights—to close this controversy—stand vindicated by events. The idea that the South *could live in safety and honor under this Government has proved utterly fallacious.*"

This harangue from first to last, is as treasonable as language could make it, yet the vigilant government organ deigns to give it no notice. The difference between these two offences is as wide as that between a youthful indiscretion (at the worst) and a deliberate felony. The one is gravely reprehended as a desecration of the day, the other is passed over with the approbation of silence. A few degrees of latitude make a marvellous difference in some people's judgment.—*Cin. Gaz.*

Communications.

NO MORE SLAVE HUNTING—PETITIONS.

TO ALL ENEMIES OF SLAVE HUNTING IN OHIO.

Dear Friends: The time has fully come for the friends of freedom in Ohio, to be in the field, collecting for presentation to our next Legislature, the names of all those who are for purging our state from the crime and shame of slave hunting and slave rendition. There ought to be such care, labor and vigilance employed that not a man or woman in the state who desires this consumation, but will have the opportunity to affix his or her name to a petition for this object. If we will do this I am sure we shall have an array of names that will astonish our legislature, and at least provoke them to make a beginning in this good work.

It is the *home work* of abolitionists. It is as solemnly imperative upon the people of Ohio to do this, as upon the people of Kentucky to emancipate their slaves. It is a point of attack upon the slave power on which we can combine all the anti-slavery force of the country. Every man or woman in the state, who is not so ignorant or so shameless as practically to assert, that a kidnapping commissioners warrant is above the law of Almighty God, must for consistency's sake join us. Thanks to Jennings, Lowe, Belden, Willson and their fellows of the Supreme Court of Ohio, the people see the imperative necessity of this action now as they have never done before. They are anxious to *act* as they have never been before. We should give them the opportunity while they are in the humor—before political jugglers trick them into silence, under pretence that the time has not yet come—that it will ruin the party and must be postponed till after its success, or till they or their friends are elected to office.

Now is the time, because if agitated now, petitioners who vote will see to it, that their votes are cast for men who will grant their request. Many will sign to-day who cannot be induced to do so after their moral vision has been once more dimmed and their consciences seared anew by the lying and unprincipled trickery that will attend upon the coming election.

Now is the time, because women, who are often the most active and successful canvassers, can get about better now than during the bad roads and bad weather of the autumn and winter.

It should be commenced now, that we may have ample time to do it well and thoroughly.

I have been addressing audiences during the last five weeks in several different counties of the state. In numbers they have been respectable, often beyond all reasonable expectation, considering the oppressive heat, the shortness of the evenings and the hurry and excessive labor of this season of the year. Everywhere, I have urged this work, as the work of this hour, and everywhere the people have heartily responded—Amen—and Amen. Some who declined to sign last year will now not only give their names but their efforts to secure the names of others.

Let me suggest the adoption of systematic action. If possible, let there be committees consisting of men and women, appointed in every county and in every township where there are active friends of the measure. If the working friends are few in any locality, let them voluntarily come together and divide the territory between themselves, and see to it that every school district within their reach is canvassed.

The Executive Committee of the Western Anti-Slavery Society, will doubtless furnish you with printed petitions. Send for them if you will, but do not delay commencing the work if they are delayed. I append a brief form which you can copy if you like it, or alter if you can improve it, and commence at once.

Your Fellow-laborer,
M. R. ROBINSON.

To the General Assembly of the State of Ohio:

The undersigned citizens of Ohio, respectfully ask the enactment of a law which shall protect every person in the state, (uncharged with crime), in the enjoyment of personal liberty; and which shall prohibit and punish as kidnapping, all slave hunting and slave rendition.

NAMES OF LEGAL VOTERS.	NAMES OF NON-VOTERS.

WESTERN CORRESPONDENCE.

FOX RIVER—APPLETON.

Dear Bugle: Do you suppose your readers would like to hear from Wisconsin; of her progress, her peculiarities and characteristics? If so, perchance we may be successful in communicating something of interest relative to our Badger State now and then. We will linger in and about the north-eastern counties, wandering down the Fox River, pay a short visit to Appleton, peep in upon Neemah, the "Island City," not omitting to call at Fond Du Lac, our CITY of the *West*, and bid you a transient adieu at Milwaukie.

Fox River as it foams and dashes in its wild beauty toward Green Bay, first claims our attention. It is a large, rapid flowing stream, connecting the waters of the Winnebago with those of Green Bay. This mighty stream has been open to navigation only three years, only here and there where it reposed in calmness, would a bark venture upon its bosom. By means of canals and locks steamers pass daily upon this *new* and highly beneficial route, making immediate connection with Michigan boats and railroads, at Oshkosh and Fond du Lac in return. As the Fox leaves the northern head of Winnebago, it commences, first placid, smooth, almost without a ruffle, but winding silently along a distance of 5 miles, it leaps with a thundering roar over a ledge of rocks, falls 90 feet and rushes along in frightful vehemence, over jutting rocks, alternately broken into falls and cascades, till its waters mingle with those of Green Bay. From Neemah, which stands at the Northern head of Lake Winnebago, the river is navigable to Appleton, as before mentioned, where the waters begin the descend; the gradual fall is varying, from 30 to 45 feet from Appleton to Green Bay a distance of 30 miles. This portion of the Fox is navigable only by locks and canals, numbering 18 locks from Neemah to Green Bay. There is no spot in all the wide west, that presents to the eye so much of beauty, of wild, romantic scenery, as that. Along the Fox its banks rise in abrupt bluffs many feet, resembling very much the grounds around St. Anthony. At Appleton the bluffs range from 60 to 70 feet along the river, and are covered with forest trees, in all their stately glory. Ten years ago, not a tree had been felled to earth where now stands Appleton, the fairest if not the largest city in Wisconsin. Now the din of machinery mingles with the wild roar of the tumbling Fox; spires and domes glitter in the silver sheen of sunlight, and cast their long shadows on the multiplied roofs below.

Lawrence University received its charter in 1847, the preparatory department was opened in 1849.—The college structure, a noble building, was finished in 1855. It is 120 by 60 feet, and 60 feet high; from the basement to the observatory in the dome it is 100 feet, built of limestone and finished in beautiful style. It stands in a square of 12 acres, beautifully ornamented, and shaded with the original trees that mingled their shades with the great forest that once occupied the ground. This college has graduated three classes, one in '57, '58 and '59. Ladies are admitted to the regular courses of Collegiate study, receive diplomas, with the gentlemen. May we never see this done away with.

This institution of learning is one of the best in the United States, and an honor to Wisconsin.—The library is the largest and richest in the State, and is constantly receiving additions. One source of increase is the continual interest on $10,000 donated by Samuel Appleton, for whom this town was named. The first donation to the college was $10,000 by Amos A. Lawrence, of Buston; he has since increased it to $20,000. The Cabinet is richly stored with a little of everything—nothing seems wanting, save in animal and floral specimens. Additions are being made continually.

Appleton is beautifully laid out. The streets are all planked and ornamented with shade trees of elm, locust and maple. Contains four churches—one Congregational, two Methodist, one Baptist—and three hotels inferior to none in the State.—There are seven deep ravines running through the city, safely bridged, where a street crosses. Two papers are issued here, one of the Democratic and one of the Republican order. The Badger State Monthly, the only literary periodical of Wisconsin is edited here, but published at Milwaukie.

Thus far are you acquainted with Appleton, the loveliest spot in all the West, once the most moral—yes, the most moral—for there was a time when not a saloon could be found where beer, ale, wine, brandy or whiskey could be bought, and when gambling was not known to exist among its inhabitants. But now as in every other spot, the Demon has stepped upon the soil, planted his claws deep down, and spread his broad black wings across its once unpolluted streets. Slavery, in one form, exist in Appleton. Yes, *Slavery*; such bondage as closes its shackles round our own proud American people who ignobly bow their *honor*, their *reputation*, their ALL to a level of common degradation, and throw off their natural nobility, bury in the sickening liquids of intoxication their ambition, their talents, and become, as it were, a moth to society.

Adieu, friend Bugle, for the present. In a few days we will wander around Fond du Lac, and view whatever of interest may be found, and mush there is, I assure you.

Respectfully yours,
SOPHIA E. WALKER.

APPLETON, Wisconsin, July 16, 1859.

ST. LOUIS, July 1859.

EDITOR OF THE BUGLE—DEAR SIR: I apprehend that you and I, did not read our law lessons under the same master. I am a sort of hickory disciple of that old law-lecturer, Sir William Blackstone. You, I fear, *follow* a more modern teacher. I am so much of an old fogy, that I even admit the ancient definition of "Law," made over one hundred years ago, to be the true definition of that same monosyllable, even unto this day. But a hundred years, as Judge Reynolds said to the convict he was about to sentence to the gallows; "is an event, that does not often occur in the lifetime of any man, and when it does, will constitute a remarkable era in his life." He spoke of the hanging. A hundred years is a great oblivion. The old aristocrat's definition, seems to be entirely forgotten. I will repeat it, hoping the young lawyers and judges, will bear with me, while I put the older ones in remembrance of the things they once knew. "Law," says Blackstone, "is a rule of civil conduct, prescribed by the supreme power in a state, commanding what is right, and prohibiting what is wrong." Law, says Chief Justice Taney, is a rule of civil conduct, prescribed by the supreme power in a state, commanding all "good citizens" to catch, and return negroes." According to Blackstone, law "commands what is right, and prohibits what is wrong." According to Taney, law, commands us to catch and return, negroes. Blackstone, asserts that all human laws receive their binding force and efficiency, from their agreement, and correspondence with the divine law, or the law of nature, and that no human enactment, in violation of God's law can possess any validity, or binding authority. But Chief Justice Taney says, that all human laws receive their binding force, and efficiency, from their adaptedness to catch negroes. No enactment of Congress, or of a state legislature, that impairs, or lessens that right, is of any force, or can have any validity. The right to catch, and to hold negroes is "clear and indisputable." It is guaranteed by the divine law, and the constitution, and is above all other laws. No human governments and statutes can repeal or abridge that right; and to enforce these rights, courts are established among men. Blackstone says, that a statute authorising a man to act as a judge in his own case, is of no force. Taney holds the opposite opinion, and so do his associates. In this, they agree with those who appoint the judges. The principle established is, that no one is a disinterested and proper judge in slave cases, but one of the parties to it. Where, however, a party cannot be found who is a slave-holder, and thus qualified to act as judge, other persons pledged to sustain their claims, may from the exigence of the case be appointed. I agree with Blackstone. I believe that a statute which violates the law of God, is no law, is of no binding force. Do you assert that it has? If you do not, has the judge who administers the law, "nothing to do with examining and affirming principles?" Can he not "go back so far as its higher law?" Should he ever depart from it? Ought he not, in verity and truth, at all times, make it his immovable stand point? The object of the law, is to compel men to do what they ought to do. This accords with the reason of the law. It is an old maxim that when the reason of the law fails, the law itself fails. The duty of the judge, is to mete to parties litigant, that justice, which they cannot measure to themselves. The "law commands what is right, and prohibits what is wrong." That is what the judge should enforce as law. Had the Ohio judges remembered, and enforced it, in the *habeas corpus* cases, would the prisoners have been remanded? When a man is prosecuted as a criminal, for doing his moral duty, and his liberty, and property are placed in jeopardy, by a statute passed in derogation of God's law, has the judge no duty to perform, in "examining and affirming principles?" The old constitution of Ohio declared, "that a frequent recurrence to fundamental principles, is absolutely necessary, in order to preserve the blessings of liberty." This "frequent recurrence," is as necessary for the administrators, or for the *makers* of the law. The truth is, the judges and the people of these United States, have been so long habituated to consider the statutes of *Congress*, and the decisions of the United States Courts, as law, that they have lost their reason, if not their liberty. They have forgotten what law is, and under the ruling of the United States judges, they are reaching a very favorable position, to verify in their own proper persons, the truth of the above apothegm, "that a frequent recurrence to fundamental principles, is absolutely necessary, in order to preserve the blessings of liberty." I am less disposed to blame the laws, than the judges. The law makers are bad,—the statutes they pass, are also as apt to command what is wrong, as what is right; the judges are too often weak or wicked men, and in the case of the judges of the U. S. Supreme Court, their efforts to build up slavery, have induced decisions, so at variance with justice, with right, and with all previous adjudications, as to bring down on their heads the execration of all just men, and to cause their courts and their decisions to be viewed with *horror*, or contempt. Purify the seats of justice, and there will be little complaint of hard laws. You intimate that the court in the Dred Scott case did not decide that "negroes had no rights that white men were bound to respect," and you publish a very ignorant democratic denial of it, made by one who thinks the charge a very great falsehood. There was much twaddle and cant in Judge Taney's decision and a wonderful falsification of truth. In pages 404, and 408 of the report of the case he says,—"The question before us is, whether the class of persons described in the plea of abatement, compose a portion of the people, and are constituent members of this sovereignty? We think they are not; and that they are not included under the word 'citizens' in the constitution, and can therefore claim none of the rights, and privileges, which that instrument provides for, and secures to citizens of the United States. On the contrary, they were at that time considered as a subordinate, and inferior class of beings, who had been subjugated by the dominant race, and whether emancipated or not, yet remained subject to their authority, and had no rights, or privileges, but such as those who held the power of the government, might choose to grant them." The judge then proceeds to enforce this view of the negroes degradation, and after a strong effort to show the justice of such wickedness, he resumes the same strain at page 407 as follows. "They had for more than a century before, been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social, or political relations, and so far inferior, that they had no rights, which white men were bound to respect, and that the negro might justly, and lawfully, be reduced to slavery for his benefit. He was bought and sold, and treated, as an ordinary article of merchandise and traffic, wherever a profit could be made by it. This opinion was at that time fixed and universal in the civilized portion of the white race. It was regarded as an axiom in morals, as well as in politics, which no one thought of disputing, and men in every grade and position in society, daily and habitually acted upon it in their private pursuits, as well as in matters of public concern, without doubting for a moment, the correctness of this opinion." These sentiments are quoted with approbation. In no line does he utter a word of dissent. Although, to a great extent, they are false, Judge Taney utters them evidently to avert the execration he felt, and saw, he would encounter from all just men, for the diabolical judgment he was about to pronounce. Here history was falsified, untruth followed untruth in rapid

...se of the court a medley of confusion, made up of truth and falsehood, so interwoven, and so blended that even the truth was made to utter falsehood, while the court subverted the law, and made themselves the voluntary ministers of tyranny and oppression. But in strictness, the court decided but one point; That they had no jurisdiction of the case. All their affirmance of the unbounded power and rights of slave holders, and the utter want of all power and right in the negroes, was supererogative; for how could they decide what was not before them? But when it is asserted that this court have decided all that they pretended to decide, the most prominent point will be, that "negroes have no rights that white men are bound to respect." The plea filed in Dred Scott's case is an anomaly, a legal *lusus naturæ*, a monstrosity, the like of which was never read of in the books; but a most proper plea for such a court, to give such a judgment upon. It is a non sequitur. It should be printed for the benefit of the unlearned. It was the text on which the Supreme Court examined and affirmed principles, "so monstrous, that if they all should be written, "the whole world would not contain the books that would be written." I desire hereafter to examine this plea, for its logic is so germaine to the judgment given upon it, that neither should be forgotten, while the judges in cases of slavery, are chosen from the ranks of one of the parties litigant.

Yours, Truly.

JAMES L. GAGE.

The Anti-Slavery Bugle.

SALEM, OHIO. JULY 30, 1859.

THE BUGLE can be obtained, every Friday, of Isaac Prescott, at Steer's Book Store on Main street, Salem, Ohio.

ANNIVERSARY NOTICE.

The Seventeenth Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held in *Alliance, Stark Co. O.*, commencing on Saturday, the 31 of September, at 10½ o'clock, A. M., and will probably continue three days.

Every year of our warfare presents, in the renewed aggressions of the slave power, new motives to persistent, faithful anti-slavery action. The North is beginning to realize how unchangeably true it is, that they who enslave others, or who aid in their enslavement, will have the cup returned to them which they have given the bondman to drink. Especially is this now true of Ohio, whose citizens have been imprisoned for performing deeds of humanity, whose State Sovereignty has been trampled into the dust, and whose Supreme Court has been shown to be an ally of that power which is striving to crush out the life blood of Freedom every where.

Earnestly then, and cordially we invite the true friends of the slave to assemble with us at our anniversary for counsel and labor. Let us come together in the name of Liberty, and by our words and deeds so strive to exalt man above institutions, humanity above creeds, that the slave's cause will receive a new impetus at our hands.

Beside our home speakers, PARKER PILLSBURY is expected to be present, and perhaps other friends from the East.

BENJ. S. JONES,
Recording Secretary.

ONCE MORE.

Subscribers who suffer their subscription year to expire without payment, need not expect any discount to be made in the published price—$2 per year—unless they pay it for in advance as they are in arrears, when the price will be reduced to $1.50.

COMMEMORATION MEETING.

See the call for a meeting at Lima next Sunday. We shall accept the invitation to be there if we possibly can, but circumstances are such that we fear our place on that occasion will have to be filled by another.

MEMORIALS.

The suggestion made at the close of our friend Robinson's communication is an important, as well as timely one. If the people of Ohio have not entirely lost all self-respect, if their reverence for State Sovereignty has not degenerated into a lifeless abstraction, they must be desirous to prevent by some means, the consummation of such scenes as have, within the last six months, disgraced the State whose character they profess to love. The pitiless steps of a slave catcher ought never to press the soil of Ohio, and Constitution or no Constitution, federal law or no *Federal law*, the State Legislature ought to brand every hound who comes prying upon the track of a fugitive with the legal name of kidnapper. Shall the people, by asking the next Legislature to enact such a law as that proposed by Mr. R. test the amount of self respect and humanity which the law makers of the State possess?

We should have been glad if some of those who claim to be the especial guardians of State Rights had moved in this matter, and suggested some means by which Ohio soil should be made thus far free. But they appear indisposed to adopt any measure adequate to the protection of the people of Ohio against outrage, and her soil against pollution; so it is left to others to take the initiatory steps, and invite the co-operation of all who are willing to aid in the work.

Memorials can be obtained at the Bugle office, those who desire to have them will please send for one.

MEETINGS.

M. R. ROBINSON will speak on the subject of our duties and relations to slavery, at

NEW LYME, Ashtabula County, Sunday, July 31st.

HARMONVILLE, Pennsylvania, August 7th.

Will the friends in these places please make arrangements for the meetings. Two meetings may be held each Sunday if desirable. Mr. R. will also speak at other places in the neighborhood of these meetings, during the intervals between them.

HORTICULTURAL EXHIBITION.

The Salem Society will hold its 2nd exhibition of the season, in the Town Hall, on Saturday, the 6th of August.

The display at their last exhibition was so fine and the satisfaction it gave so universal, that the present being a more favorable time, we trust that the Managers will be able to render their second effort of the season, superior to the first, and one worthy of the general patronage which they hope it receives.

ST. LOUIS CORRESPODENCE.

Among our communications will be found a second letter from our St. Louis friend, some points of which we will briefly notice.

We take, with our friend, Blackstone's definition of municipal law, but the difference between us is this:—He takes it verbatim; we receive it as Blackstone evidently meant is to be understood, as shown by his language in other places, and as judged by the opinions of his commentators. The definition reads thus:

"Municipal law is a rule of civil conduct, prescribed by the Supreme power in a State, commanding what is right and prohibiting what is wrong."

Family law might justly be defined to be a rule of conduct prescribed by the head of the house, commanding what is right and prohibiting what is wrong. But every body would understand that to mean, that *the head of the house* was to be the *judge* of what was right and what was wrong, and that *his* views were to be the rule of conduct, the law to be enforced, and not those of the servants or children. The *Ruling Power* in the State, as in the Family, is to judge of what is right; its decision is final, and its rule legally binding, whether others think it right or wrong. The author of the Ordinance of 1787 thus defines law, and, we think, gives the meaning that Blackstone intended to convey in his definition, and which is certainly the only rendering that is practically recognized by any court or government of whose existence we are cognizant.

"Municipal or civil law", says Nathan Dane, "is the rule of municipal or civil conduct, prescribed by the Superior power in the State commanding what the Legislature deems right and prohibiting what it deems wrong."

In regard to the validity of law, it is true that Blackstone says,

"This law of nature, being coeval with mankind and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid, derive all their force, and all their authority, mediately or immediately, from this original."

Coleridge, in his edition of Blackstone declares that "here the author means merely that a law, contrary to nature, has no binding force on *the conscience*". According to our correspondent's interpretation of Blackstone, no laws which are contrary to the law of God or the law of Nature, are valid; all laws contrary to reason are contrary to the Divine law, and if our correspondent's premise be correct, have no legal force—are not law, in fact. What says Blackstone on this point?

"I know it is generally laid down more largely that acts of Parliament, contrary to reason, are void. But if the Parliament will positively enact a thing to be done which is unreasonable, I know of no power, in the ordinary forms of the Constitution, that is vested with authority to control it; and the examples usually alleged, in support of this sense of the rule, do none of them prove, that, where the main object of a statute is unreasonable, the Judges are at liberty to reject it; for that were to set the judicial power above that of the Legislature, which would be subversive of all Government. * * * * * * If we could conceive it possible for the Parliament to enact that a man should try as well his own causes as those of other persons, there is no court that has power to defeat the intent of the Legislature, when couched in such evident and express words, as leave no doubt whether it was the intent of the Legislature or not."

The latter part of the above quotation does not exactly harmonise with the opinions expressed by our friend in regard to Blackstone's views concerning a judge acting in his own case. We leave him to reconcile the discrepancy as he best can.

We do most certainly believe that a legislative enactment, which is contrary to the law of God, is nevertheless law, and in the Old Book it is described as "iniquity framed by law"; and we regard it as legally binding upon all subjects of the government which adopts it, and no judge has any right to go behind it except to compare it with the Constitution, either written or unwritten, or any legal document which is superior to a legislative enactment.

The *decision* of the Supreme Court in the Dred Scott case as given by Judge Taney, is one thing—his *extra judicial opinion* upon points not raised in the case, is another. The latter part of the first quotation our friend makes comes very near describing the condition of woman in this country, for she has in government no authority, rights or privileges, but such as those who hold the power of government choose to grant; yet it would hardly be just to affirm, that Federal and State governments therefore declare, that woman has no rights which men are bound to respect. For however few may be her legal or political rights, men *are* bound to respect them. So of whatever rights which the government recognizes as belonging to the colored man.

The first quotation relates to the rights of the colored man to citizenship; the second, purports to be a historical record, containing the well-known phrase, "they, (the negroes) had no rights which white men are bound to respect;" referring not to the present time, but the past when the colored man was certainly more universally degraded in law and in fact than now. We *may* be mistaken in our estimate of Judge Taney's decision. It was bad enough as we regard it; but we would give even the Devil his due. If it was merely an extra judicial opinion, not even in the present tense, that *negroes* had no rights (at a certain time) which white men were bound to respect, we should be sorry to mistake that for the decision of the Supreme Court—it would be unjust to the Court, and doing the colored men harm, rather than good.

"SMALL BY DEGREES AND BEAUTIFULLY LESS."

The *Ashtabula Sentinel*, finds it hard work to make Judge Gholson's abolitionism come up to the standard mark. In its last issue it says,

"Judge Gholson, was nominated partly because of his locality, partly on account of his general fitness for the office, and also because he had not rendered such a decision as Judge Swan had, and his history and the pledges of his friends made him acceptable to the anti-slavery men who would not vote for Swan."

"*Partly* because of his locality!" That certainly does not mean abolitionism of the *Sentinel* stripe. "Partly because of his general fitness for the office!" That cannot mean that he was more anti-slavery than Swan. "And also because he had not rendered such a decision as Judge Swan had!" A wonderful reason truly, and one which holds just as good in relation to the Democratic nominee, or any other person—not even excepting James Buchanan—who has had no more of a chance to render such a decision than has Judge Gholson.

In the same article we find quoted an extract from the letter of Judge Gholson's son, which we gave our readers last week, and shall therefore only copy the following.

"I would willingly stake all I hold dear, dearer than life itself, that, if elected, he will perform his duties to the true letter and spirit of the law, even to the remanding of a negro lawfully claimed to his master, without deviating to the right or to the left, for or against the rules, regulations, tenets, doctrines or platforms of any faction, sect, party or organization under the sun.

In commenting upon this the *Sentinel* says,

"It will be borne in mind that the son of Judge Gholson is writing an apology for his father's anti-slavery position, to a community of slaveholders, with whom he desires to make fair weather. He will therefore tell them the most he can. But what does that amount to? Why, that his father "will perform his duties to the true letter and spirit of the *law*, even to the remanding of a negro *lawfully* claimed," etc. Here is the utmost that he has to offer as a propitiation to slaveholders. He does not say that his father will "maintain the compromises of the Constitution," respect the precedents of higher courts, and the rights of property, the comity of States, and all this. But as a last extreme, if convinced that his duty required it, when it was impossible to do otherwise, he would even remand a negro *lawfully* claimed. This, it strikes us, is promising very little indeed, to a people who demand—as the South demands of us—that we shall return fugitives without enquiring whether they are lawfully claimed or not, and that we shall not even speak against their institution. And yet he makes no promise that his father's ideas of duty or what is "lawful," would warrant them in expecting him to remand *any* negro at all. Nor does he remind them that his father respects the system of slavery, or say that he sold out his slaves before leaving Mississippi. But the whole tenor of the letter shows that As regards his father as a hopeless abolitionist—who might possibly remand a negro *lawfully* claimed—but nothing more."

There was no necessity for Judge Gholson's son to affirm in so many words, that his father will "maintain the compromises of the Constitution," but he says more—that he will obey a law based on those compromises. He does not affirm in so many words that his father will "respect the precedents of higher courts, and the rights of property, the comity of States, and all this." What need, pray, that he should say it? When the negro lawfully claimed is remanded, all this is done, and he promises that much for his father; and although, the editor of the Sentinel thinks this "is promising very little indeed," we imagine he would think it a *great deal indeed*, if he were the slave thus remanded.

CORWIN'S SPEECH.

The political campaign has been opened on the part of the Republicans by Corwin's speech at Xenia, which we presume, gives the key-note upon which others are to be pitched, and is to be received as coming from one speaking by authority.

We know that some Republicans are not particularly anxious to have Corwin counted as one of that party, and at times he does not appear especially desirous to be ranked there—both seeming rather ashamed of the company which their political affinities, or political *necessities* rather, compel them to keep. Corwin, we believe, is not only a Republican nominator, but a Republican nominee, and prudence would seem to dictate that party harmony should be preserved, at least until the sun of election day has set.

Thomas Corwin, it appears, is one of the unchanged and unchangeable. He stands—on the anti-slavery question—where he has stood for the last forty years, and holds the *same* sentiments upon the Republican platform, he held in Millard Fillmore's Cabinet. We are inclined to believe he has not made much of a mistake in so asserting, for when the Barnburners built their platform in 1848, Giddings told them they had come upon the ground upon which Henry Clay and the Whig party had long stood; and the Republicans of 1859 have not so anti-slavery a platform to their feet as was the Buffalo platform of '48.

Corwin tells us that *nineteen twentieths* of the Republican party of Ohio agree with him, that Congress has a right to make a proper and suitable law to recapture fugitive slaves. Although he himself believes the present fugitive law to be" a bad law, and an unjust law," "it is the law and *must* be obeyed." "If men disobeyed, *he would bring their heads to the block* if the law required it." That is a specimen of the political morality of the man who has opened the Republican campaign, who prevented the State Convention from declaring the Fugitive Slave Law *unconstitutional*, who aided in putting Gholson before the people as the fitting man for Supreme Judge of Ohio, and who was himself a nominee of the Republican party. This position, monstrous as it is in the sight of morality, is entirely defensible upon political grounds, and in perfect harmony with the principles of both Republican and Democratic parties.

The only real point of difference which ever existed between these parties grew out of the question of the power of Congress over slavery in the Territories. Republicans have always had rather a fancy for talking about bringing the government back to the principles of Washington and Jefferson. The Hon. Thomas Corwin evidently thinks there is no use in their taking the back track for so great a distance—all that needs to be done is simply to go back beyond James K. Polk of Tennessee, for it seems *all* the preceding Presidents "occupied the ground which the Republican party now occupies." This being so, we deferentially suggest, that the Republicans have *consequently* had more than a fair share of *Presidential* honors, and governmental patronage, having controlled the government from the administration of Washington inclusive, down to the inauguration of Polk and Texas.

The speech under consideration, which will be found in full on our first page, appears to us a kind of "Anti-Slavery made easy," and the *Cincinnati Commercial*, in whose columns it was first published, says "it was well received," which we don't doubt. We hope, however, that every Republican who is really anti-slavery, and loves principle more than party, will attentively read and ponder the sentiments there recorded.

THE ATLANTIC MONTHLY for August is received. The Minister progresseth but slowly in his Wooing, the Breakfast Table lectures of the Professor are as wise as ever, and as attractive. One writer discourseth upon "The Dramatic Elements in the Bible," while another writeth upon "The Italian War." Whittier sings "My Psalm," and those who desire to see it may find it on our 4th page. Other poets have songs there, and other prose writers narratives and stories.

PEACE IN EUROPE.

By a recent arrival from Europe, it was announced that an armistice had been concluded between France and Austria, by which hostilities were to be suspended until the 15th of August. Prophets immediately commenced prophesying, but none of them predicted that the next arrival from that country would bring intelligence of a treaty of peace concluded between the hostile powers. Such treaty has however been concluded, and it is to be hoped that despotism in the old world is not so strong as when hostilities commenced. With France triumphant and Austria humbled, it is altogether probable that other and more complicated moves will ere long be made by the royal players upon the continental chess board.

THE SALEM SEWING CIRCLE

Will meet on Wednesday afternoon, next, at 2 o'clock, at the house of Sarah N. McMillan. A general attendance is requested.

THIS AND THAT.

"The *Republic* of the 21st ult. contains an article entitled "Judge Swan, of Ohio," assuring our friends in other States that the nomination of that gentleman was not rejected by the late convention in consequence of his decision in the *habeas corpus* case. The editor of the "*Republic*" has been misled in regard to facts. The writer of this article was a delegate; he conversed with delegates from almost all parts of the State, but heard no other objection to Judge Swan than his decision in the case alluded to."

The above extract is from an article by G. (Giddings) in the *Ashtabula Sentinel* of July 7th. An editorial in the same journal of July 21st commences thus,

"The *Ohio Statesman* and the papers of that party, are very anxious to compel the Republicans to take the "Rugged Issue," in this election. They insist upon it that Swan was not nominated because of his decision—and solely because of it. The facts do not sustain this. There were many reasons besides, why he might not, and probably would not have been nominated."

Will some one who is good at reconciling inconsistencies, and harmonising conflicting statements, be so kind as to give attention to the case above reported.

AN ANTI-SLAVERY BASKET MEETING

In commemoration of the Emancipation of Eight Hundred Thousand West India Slaves, will be held in Freeman's Grove, one and one-fourth mile West of Lima Stark Co. O. commencing at 10 A. M. on Sunday July 31. Those friendly to the cause, those indifferent and those who are opposed are all especially invited to be present.

July 26th.

We are glad to know there is one Republican paper which has not been entirely blinded to the disgraceful termination of the Rescue cases. We copy from the *True American* (Erie).

THE RESCUERS.

We did not mean to say in our article last week, that the release of the Oberlin Rescuers, upon the terms given was a positive triumph of Freedom—it certainly was not such. At best it was but a negative triumph—the Government abandoning its prosecution and backing down from its position and purpose, in order to save its own minions from punishment. The flinching, the caving, the backing down was clearly on the side of the Government. But that the Lorain Co. authorities did the best and truest thing in letting loose upon community the four guilty kidnappers as the condition on which the rescuers should be released, we can hardly claim. We can almost wish, indeed, that the terms offered had been rejected. In the long run, and and in the radically *right* run, it would have been better had Ohio not suspended her laws against man stealing, even though such suspension should purchase the release of her best sons from prison. The compromise brought the controversy which the Rescuers and the friends of freedom had up to that time honorably and bravely maintained against the tyrannical slave power, to rather an unsatisfactory end. By it freedom has not been subdued, but neither has slavery been conquered. We had hoped for a different termination of this conflict—it contained and embraced elements for a more decisive result. We had hoped that at the proper climax the People, in the name of Jehovah and Liberty, would execute the *habeas corpus* to their fellow men imprisoned for a deed of charity and mercy! This would have been a glory meet for our time. As it is, we rejoice that the Rescuers are free, while we lament that the Slave power has not been more signally and effectually humbled and repulsed.

KANSAS.

A Bill of Rights, containing twenty-three sections, has been reported to the Constitutional Convention of Kansas. It sets out with the declaration that all political power is inherent in the people; prohibits slavery in the State; proclaims religious toleration; defends the soundness of the writ of habeas corpus; protects the freedom of legislative debate; forbids the transportation from the State of any party for any offence committed within the State limits; prohibits imprisonment for debt; insures to naturalized citizens the full privileges accorded to natives; and declares that no citizen of the State shall be held to appear before the Supreme Court of the United States on an appeal from the Supreme court of the State, but that when appeals are taken on questions of inter-State law they shall only be through or from the District Courts of the United States. A preamble, which precedes the Bill of Rights, recites the fundamental laws of the body politic, declares the purpose of the instrument, and defines the boundaries of the State of Kansas. At the latest date the Convention had not acted upon it.

THE NATIONAL ERA.—Mrs. M. L. Bailey, widow of the lamented Dr. Bailey, announces her intention of continuing the publication of the *National Era* under the provision made by its late editor and proprietor, in view of his intended absence in Europe. She says:

"The *Era* will remain true to the principles it has always advocated. Writers of eminent ability will contribute to its editorial columns. Its literary department will be placed in able hands, and no effort will be spared to make the paper as nearly as possible what it has always been.

"The value of the National Era as the representative of free principles at the National Capitol, and to the family of its late editor as their only available means of support, makes it my imperative duty to continue its publication without interruption."

THE PEACE DISPATCH FROM NAPOLEAN TO THE EMPRESS.—The following is a copy from the telegram from Napolean to the Empress Eugenie, announcing that peace had been concluded:

VALEGGIO, July 11.

A treaty of peace has been signed between the Emperor of Austria and myself, on the following basis: The Italian confederacy is to be under the honorary Presidency of the Pope. The Emperor of Austria cousedes his rights in Lombardy, to the Emperor of the French who transfers them to the King of Sardinia.

The Emperor of Austria preserves Venice, but she will form an integral part of the Italian confederation.

(Signed) NAPOLLON.

FRANCES ELLEN WATKINS is authorised to obtain subscribers for the Bugle, and to receipt for any monies paid on account of the paper.

Receipts for the Bugle from July 16 to July 27.

Wm. Kirk, Salem,	$2.00	pay to 728
Elwood Patterson, Alliance,	1.50	: 724
Daniel Bonsall, Salem,	4.20	: 774
Jacob Heaton, "	4.70	: 791
Cheesman & Wright, Salem,	3.46	: 722
Solomon Wing, Atwater,	1.50	: 783
Phebe Vandfleet, New Bedford,	3.00	: 736
M. A. Chatfield, Sharon Centre,	2.00	: 749
R. C. Paul, Cleveland,	2.00	: 601
Martha F. Hillman, Salem,	4.54	: 774
Luther Boyd, Centerville,	1.00	: 760
Marsh Hicklan, Marlboro,	2.00	: 742

TWENTY-SIXTH NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY,

In the month of January next, in Boston,

1860.

In a year when Americans finds themselves citizens of a country where the African slave trade is going on, and slave-hunting unforbidden, and sheltering the fugitive indicted as a crime, and the leading religious and political influences so dead to this public shame as to discountenance legislative reform, we are confident that we have only to open our subscription in order to be becomingly and effectually sustained by the awakening virtue of the people, in the enterprise to which our lives are given.

We entreat, then, all the friends of Liberty, and and the foes of Slavery, everywhere in the South as at the North—in Europe as in America—philosophers as well as Christian, Catholics no less than Protestants, to subscribe to a fund and a mode of expenditure which prepares the way before every sect, every party, every association; which makes all other men's anti-slavery labor light, and which has, for six and twenty years, been laying the foundations of many generations so as to exclude slavery from American institutions, and secure to posterity those blessings of liberty which the last generation passed away without enjoying.

THE UNDERSIGNED, while asking the favor of their subscribers' company, on their customary Anniversary occasion, are impelled by the goodness and the grandeur of the enterprise, by its indispensable necessity, by the universal and fundamental character of its principles, to entreat also the assistance of *all*. The crisis in the nation's life makes the occasion—one which will be worth crossing the ocean to participate in. And while thanking our European friends for their generous co-operation of last year with America, we ask its continuance yet a little longer, till a spirit of determination adequate to this great world-enterprise shall have been here awakened.

From this day forward through the year we begin to arrange our efforts, and economize our means, greater or smaller as the case may be, to meet this great national claim: and we desire all who would see slavery abolished, and truth, honor peace, liberty and safety in righteousness restored, to meet us at its close, for cheer, counsel, sacrifice, resolve and generous co-operation.

MARIA W. CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSEL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GRAY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARNAM,
FRANCES MARY RUBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA APTHORP,
MARY WILLEY,	ANNE LANGDON ALGER,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	MATTIE GRIFFITH,
	ELIZA ANDREW.

☞ Editors of journals friendly to the cause are, for its sake, earnestly entreated to oblige us by giving the above invitation an insertion; and our friends everywhere will confer the greatest favor on us, and a benefit to the cause and the country, by bringing it to the notice of the friends of Freedom.

A CALL FOR A CONVENTION OF THE YOUNG PEOPLE OF OHIO.

FELLOW LABORERS: We issue this call to invite you to attend a convention to be held at Alliance, Stark county, Ohio, on Saturday, August 13th, 1859, commencing at ten o'clock A. M.

We call this Convention in order that we may concentrate our voices and our power to act against the system of slavery, and to so move the people to oppose the fiendish prejudice against color, that one part of the citizens of Ohio shall no longer be deprived of the right of the elective franchise.

We hope every town, village and hamlet will send forth its people to take part with the weak against the strong—to battle against slavery. John M. Langston of Oberlin, and Charles H Langston of Columbus, are expected to be there. Other speakers will also probably attend.

All who feel an interest in this great cause are especially invited to meet with us.

Wm. J. WHIPPER,	LAVINIA J. HAMLIN,
STEPHEN WRIGHT,	SARAH A. HOLLIDAY,
WM. T. HOLLIDAY, JR.,	P. J. OLIVER,
J. J. FREEMAN,	M. E. HOLLIDAY,
DAVID LANCASTER,	REBECCA OLIVER,
EDWARD HILL,	JESSE OLIVER.

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

GOING WEST.

LEAVE	EXPRESS.	MAIL.	NIGHT'S EXPRESS.
Pittsburg	12:15 a.m.	6:50 a.m.	12:50 p.m.
Columbiana		9:22 a.m.	3:16 p.m.
Salem	2:41 a.m.	9:47 a.m.	3:42 p.m.
Alliance	3:07 a.m.	10:15 a.m.	4:10 p.m.

GOING EAST.

LEAVE	EXPRESS.	MAIL.	NIGHT'S EXPRESS.
Crestline	12:25 p.m.	7:00 a.m.	7:33 p.m.
Alliance	4:25 p.m.	11:30 a.m.	11:11 p.m.
Salem	5:12 p.m.	12:18 p.m.	11:49 p.m.
Columbiana	5:37 p.m.	12:44 p.m.	12 m.

Cleveland & Pittsburg Railroad.

ARRIVAL OF TRAINS AT ALLIANCE.

	GOING NORTH.	GOING SOUTH.
Mail	4:37 a. m.	12:20 p. m.
Accommodation	8:32 a. m.	7:40 p. m.
Express	4:28 p. m.	11:09 p. m.

GREAT SALE!!!!

AT

HEATON'S

"SALEM EXCHANGE."

We have reduced the prices of all

Summer Dress Goods,

and are offering all SUMMER READY-MADE CLOTHING very low. Now is the time to keep cool by

AN ENTIRE SUIT FOR $2.00

CHEAP Barrages, Organdies, Jaconets, Brilliants, Summer Silks, ... 25

We will sell at prices that cannot fail to induce all who are in want of

Summer Pantaloonery and Dress Goods!!

to PURCHASE NOW. Remember the place, at J. HEATON'S.

Salem, July 23, 1859.—tf.

AGENTS WANTED,

To travel and solicit orders for the celebrated Patent Fifteen Dollar Sewing Machines. Salary $30 per month, with all expenses paid. Address, with stamp, I. M. DAGGETT & CO.,

June 25,—6w. BOSTON, MASS.

ANOTHER LOT OF GROCERIES!!!

8 hhs. prime N. O. Sugar, to arrive.
10 bbls. do do Molasses.
10 bbls. choice refined Sugar.
5 bbls. Golden Syrup.
30 bbls. choice Southern Flour.
100 bbls. Extra Pittsburg SALT, which will be kept dry.

Also a general assortment choice Groceries.

J. DEMING.

Salem, July 2, 1859.

24 BBLS. EXTRA (SOUTHERN)

WHITE WHEAT FLOUR

will be sold at reasonably low rates

J. DEMING.

Salem, June 25, 1859.

DR. R. B. RUSH,

HOMŒOPATHIST,

Office three Doors West of the Wilson House,

SOUTH SIDE OF MAIN STREET, SALEM, OHIO,

Where he may be found ready at all times to attend to calls in his profession.

Salem, June 4th, 1859.—1y.

THE ATLANTIC MONTHLY;

DEVOTED TO LITERATURE, ART, AND POLITICS.

The general approbation of the intelligent reading public, and the increasing circulation of this Magazine, furnish the conductors with ample proof that its aims are appreciated, and that it has met an acknowledged want. The general features which have given THE ATLANTIC its popularity hitherto will be carefully preserved and new attractions will be added from time to time.

The pages of the ATLANTIC are stereotyped, and back numbers can be supplied.

TERMS.—Three dollars per annum, or twenty-five cents a number. Upon the receipt of the subscription price, the Publishers will mail the work to any part of the United States, prepaid. Subscriptions may begin with either the fifth or any subsequent number. The postage of the "Atlantic" is 36 cents a year if prepaid.

CLUBS.

For Ten Dollars the Publishers will send five copies of the ATLANTIC for one year, the subscribers to pay their own postage.

Clergymen, Teachers, and Postmasters will receive the work for Two Dollars a year.

Booksellers and Newsmen will obtain the terms by the hundred, etc., upon application to the Publishers.

PHILLIPS, SAMPSON, AND COMPANY,
13, Winter Street, Boston.

GOOD BUSINESS CHANCE.

I now offer for sale my

Store and Lot,

(DWELLING ATTACHED,)

with suitable out-buildings. The said premises are situated on the North side of Main street, Salem, Ohio, between Thomas & Greiner's and the Farmers' Banks.

I also offer for sale my entire stock of Goods which consists of a general assortment of

CHOICE GROCERIES!

all will be sold CHEAP for cash, or part on time. For sale—10 bbls. prime N. O. Sugar,
8 bbls. refined do. do.
15 bbls. prime Molasses. (each pipe.)

Also a general assortment of Choice Groceries.

Salem, May 28, 1859. JOHN DEMMING.

FARQUHAR HOUSE,

EAST END OF MAIN STREET,

Salem, Columbiana County, Ohio.

J. Watson, Clerk, W. W. ALLEN, Ag't,

☞ Passengers conveyed to and from the depot free of charge.

BROADWAY

CLOTH & CLOTHING HOUSE,

SALEM, COLUMBIANA CO., OHIO.

[SIGN OF THE AMERICAN FLAG.]

The Largest and Cheapest Clothing House in the country! Our large assortment of Men's and Boys' Clothing is all of our own make, and made up of Goods bought directly of the Manufacturers and Importers, and all articles are Guaranteed as Represented to the purchaser. Our stock of Furnishing Goods comprises everything in the line of

Men and Boys. We have constantly on hand a large and varied assortment of Seasonable Piece Goods of Every description, adapted to Men's and Boy's Wear, which we will sell by the yard, or make up to order in a superior manner. It is well known that our Cutter, Mr. Cowen, stands unsurpassed in his profession, and that we keep the best workmen to make up our work. Our motto is "*Ready Pay—Quick Sales and Small Profits!*" Goods received from the East weekly. Fashions received monthly.

N. B.—We have opened a House at

ALLIANCE, STARK COUNTY, OHIO,

in the new and elegant stores on the west end of the Buckeye House, where Goods can be bought at the same low rates as at our house in Salem.

We thank the Public for their past liberal patronage and shall use every exertion to merit its continuance and increase.

H. WEEKS & CO.,
Sign of the American Flag.

May 14, 1859.

Miscellaneous.

From the Home magazine.

THE MAN WHO TRIED TO BORROW HIMSELF OUT OF DEBT.

There are a great many difficult, and sometimes impossible things, but no matter how difficult or impossible a thing may be, you will always find people in the world ready to undertake its accomplishment, whether it be the discovery of perpetual motion or the equally romantic attempt to get out of debt by borrowing.

Of all the work in the world, to live by borrowing, is perhaps the hardest, and of all work in the world, that is about the meanest. Pride, independence, and self-respect, one after the other, are sacrificed, until the man sinks into contempt.

Peter Oglethorpe was not a borrower by profession. He had started in life with a small patrimony, and worked along independently, until his fiftieth year, when losses in trade deprived him of the means of paying certain obligations, and he found himself suddenly involved in trouble.

"Mr. Oglethorpe," said a man who came into his office one morning about this time, "I want you to settle that account."

"It is impossible to do so now, Mr. Spicer. Wholly impossible. You have heard of my trouble?" Oglethorpe exhibited both distress and agitation.

"No; I have trouble enough of my own, without looking after that of other people," was rather gruffly answered. He had heard of the trouble, however, and had called among the first, to secure his debt, if possible.

"I have met heavy losses," said Mr. Oglethorpe. "Losses that cover more than I am worth. At a time when I expected to be easy and comfortable, I find myself suddenly thrown to the wall."

"What do you propose doing?" asked Mr. Spicer, abruptly.

"Defog justly," was answered, with some dignity of manner.

"No doubt about that," said the creditor, softening considerably. "But what are the steps you propose taking?"

"My trouble is so recent," replied Oglethorpe, "that I remain undecided as to the course of action. But of one thing you may be certain, all will be treated alike.

"Then you mean to stop payment?"

"If I have lost the means of payment, how am I to pay my obligations?"

"You are evidently putting the worst face upon the affair, Mr. Oglethorpe." The visitor's manner underwent a further change. "Let me suggest to you a different course of action."

"Say on." Mr. Oglethorpe cast his eyes to the floor, and bent his head in silent attention.

"Don't think of giving up in this way." The tone of Mr. Spicer was insinuating.

"But how am I to go forward?" was the debtor's prompt interrogation. "For instance, I owe you two hundred dollars and you want the money?"

"I do."

"Very well! And what next?"

"Borrow."

"Borrow?"

"Yes. You have many friends who will take pleasure in giving you temporary aid. This disaster may not prove so serious as you imagine, and you may be able to struggle through and recover yourself without a shadow being cast on your good name. If you suffer present obligations to be dishonored, remember that your reputation must receive a stain. This cannot be avoided. There are men who have no word but "dishonest" with which to designate those who fail to pay them what is due, no matter what causes produce the failure. Think of this, Mr. Oglethorpe, and weigh well the consequences, before you take the doubtful step you have proposed to yourself. You have a family, and for their sakes, do not permit this disgrace to come upon you and them."

Mr. Oglethorpe was partially stunned by this. He had not thought of disgrace—only of misfortune. He sat for some time like one stupefied.

"Don't give up, sir! Don't give up!" Mr. Spicer laid his hand upon the arm of Mr. Oglethorpe, and spoke cheerily. "Never let it be said that you permitted an obligation to remain uncancelled. Put on a brave cheerful face, and you will go through. I can wait until to-morrow for my money. That will give you time to turn around. And whenever you want aid or counsel, remember that Jacob Spicer is your friend."

The creditor's counsels prevailed. Mr. Oglethorpe, instead of standing up bravely and meeting his trouble face to face, began the hopeless task of borrowing himself out of debt. He was involved beyond his means of payment, about five thousand dollars. His business yielded him a little over twenty hundred dollars a year, in net profits; and his family expenses never exceeded fifteen hundred dollars, he was simply in a condition to pay up in full at the end of five years. To do this, however, a fair arrangement with all his creditors was necessary, and all would have to make concessions in his favor. Strict attention to business was also requisite. Such an arrangement could have been made, and all would have come out right in the end. But unwise counsel prevailed.

On the day following Mr. Spicer's visit, that gentleman received his two hundred dollars which Mr. Oglethorpe borrowed from a friend, under promise of re-payment the day after. Another friend furnished the money, to make this loan good, and a third supplied the means of taking up a small note that fell due in the meantime. By the end of a week or two, Mr. Oglethorpe was fairly inducted in the mystery and miseries of borrowing. His time of accommodation in this direction, had already reached the sum of two thousand dollars, a part of which had been received from a professional lender who received the modest interest of half a cent per day. To keep this accumulation ahead of him was no easy task, and our borrower found but little time on his hands for the ordinary duties of business. Steadily this accumulation went on, until it reached the full sum of his losses, and steadily it increased by the addition of excessive interest, while the poor man's income decreased in consequence of his neglect of business.

Jacob Spicer never loaned Mr. Oglethorpe a single dollar. His advice had been given selfishly and heartlessly. To get the whole of his small claim, he had been willing to lead an honest but clear-sighted man into a wrong way that led to certain worldly ruin. Many times, in cases of extremity, had Mr. Oglethorpe called upon Spicer, but always the same cold refusal met his application. The shrewd, unscrupulous man knew that the end must come; that, sooner or later, Oglethorpe must be driven under, and he was not going to invest even a trifling risk in so leaky a ship.

One day, it was over a year from the time Mr. Oglethorpe began his up-hill work, the embarrassed man found himself in more than usual trouble. There were notes to pay, and sums of borrowed money to return, making an aggregate that exceeded two thousand dollars. With feelings scarcely more pleasant than the criminal's on his way to trial, Mr. Oglethorpe entered his place of business, and without glancing over the morning paper sat down at his desk, and began to figure up the day's payments. A sigh, that almost betrayed itself in a groan, gave painful evidence that the result had been reached.

"Twenty-three hundred!" he said to himself, and his heart sank within him. "Where so large an amount is to come from, is beyond my skill to guess. Ah me! This matter is growing worse and worse. The night gets darker. My feet are more entangled to-day than they were six month's ago. Instead of finding a way out of this labyrinth of embarrassment, I am getting more involved, and I fear even the clew is lost. All my time is spent in money-raising, to the neglect of business, and its consequent decline. Heaven help me! I fear the case is past hope."

The unhappy man sat in this gloomy state for some time, then aroused himself, and started forth on his daily rounds of solicitation. He had twenty-three hundred dollars to raise, and must be active if he expected to get through. It is not our purpose to follow him step by step. Almost any reader can imagine the trials, disappointment, and humiliations attendant on the work he had taken on hand. At two o'clock, Mr. Oglesthorpe found himself still short about five hundred dollars. Where was the amount to come from? He had exhausted every resource within his reach, and, in order to collect his thoughts, had returned to his place of business. Weary, wretched, and sick, in body and mind, was the poor, harrassed, almost broken-down borrower. Thought turned everywhere, but could discover no new resource.

"Perhaps something might be obtained from Spicer," was suggested. But the suggestion was thrown aside as soon as offered. It came up again, was revolved for a moment or two, and again dismissed.

"It will never do to give it up!" A feeling of desperation caused Mr. Oglethorpe to start to his feet, as he said this. "Something must be done. I will see Spicer. He can help me, and he must.

And without waiting for reconsideration, he started forth again. A rapid walk brought him, in a few minutes, to the store of Mr. Spicer.

"Went home an hour ago," was the answer which met his enquiry.

"Do you expect him to return before three o'clock?"

"No. He is unwell, and said, on leaving, that he would not be at the store again to-day."

Miserable Mr. Oglethorpe turned slowly away.

"It is my last chance," said he to himself, as he gained the street. "This man must be seen, or all is lost."

And so he went to the house of Mr. Spicer.

"Who wants to see me?" He heard this interrogation made in no amiable tone, as the servant who answered the bell went back to announce the visitor. To the servant's reply, came the further question:

"Did you say I was in?"

"Yes, sir."

"Confound him! What does he come bothering me here for? Show him in."

It was too late to retreat. Feeling like a culprit, poor Oglethorpe, with a forlorn aspect, entered the room where Spicer awaited him.

"Well, sir! What's wanted?" roughly interrogated the bear in his den.

"I—I—I am short to-d-d-day, a few hundred dollars," stammered out Oglethorpe.

Well, what's that to me?" returned Spicer, with a roughness akin to his nature.

"Nothing—only—but, you see it's hard on to three o'clock, and—and—"

Oglethorpe choked, and could say no more.

"Well," growled Spicer, "let three o'clock come, and the quicker it comes, the better for you, and all miserable fools like you."

"Sir!" This outrage penetrated beyond the borrower, and reached the man. Oglethorpe's cringing manner gave way to an erecter attitude, and his face of depressed solicitation changed its look to one of indignant feeling. "Sir, this is mean as well as cruel," he said, with a sternness of tone that added anger to the other's ill nature, and make him still more reckless of speech.

"The truth may always be spoken, and if it hurts, it is because it tells home," retorted Spicer, with increased asperity of manner. "You are a miserable fool, and have been playing the fool over a year, as all other men do who start upon that worst of all fools' errands, borrowing themselves out of debt; a man may work himself out of debt, but he might as well try to empty the ocean with an oyster shell as to borrow himself out of debt. There, sir, you have my sentiments; and I hope they will do you good."

Without a word of reply, Mr. Oglethorpe turned away, and left the house. The truth which came from the lips of Spicer was a sharp sword that cut away down in the heart of conviction.

"Yes, I am a fool," he muttered between his teeth, as he strode off. "I was a fool to take a knave's advice in the beginning, and a greater fool not to have discovered my folly. Three o'clock may come now. The vain struggle is over. The long-dreaded day is here. I am a ruined man."

Just two thousand dollars worse off was Mr Oglethorpe than when he began the task of trying to borrow himself out of debt. Neglect of business and excessive interest were the causes that produced this result. But his creditors were not hard upon him. They knew the man to be honest at heart, and pitied his misfortunes. Full time to work himself out of trouble was granted; and he did work himself out, though it cost him years of active devotion to business.

Is THE WORLD A MISTAKE? One of the saddest mistakes which good people have made is in supposing the world to be a mistake. To those people—and their number is not small—the earth is but a theatre of pain and sickness, sorrow, and death. Joy is illusive, pleasure a cheat, laughter a mockery, and happiness a thing impossible, and not even to be looked for on this side the grave. The performance of all duty is the "taking up" of what they call "a cross." They are actually afraid to be happy, under an overshadowing impression that they have no right to be happy in this life. They believe that there is something inherentially bad in the World they inhabit and all the joy that proceeds from it. They have an idea that the moral evil which afflicts the human race has struck in. All the sufferings of the brute creation—their throes of labor, and sickness of body, and pains of death—are so many voices proclaiming the fatal failure of Adam. Human nature itself is an awful thing. God is a great law giver, an inexorable avenger, an awful judge, a being to be feared more than loved. Life is a trial—severe, unrelenting, perpetual. All that seems good and graceful and glorious in the world is a hollow sham, for the deception of the unwary and the ruin of the unwise.—*Timothy Titcomb.*

A NEW POEM BY WHITTIER.

From the advance sheets of the *Atlantic Monthly* for August we take the following poem by the Quaker poet of New England:

MY PSALM.

BY J. G. WHITTIER.

I mourn no more my vanished years:
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The west winds blow, and, singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope and fear:
But, grateful, take the good I find,
The best of now and here.

I plough no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away
I welcome at my door.

The airs of spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the Autumn morn;

Yet shall the blue-eyed gentian look
Through fringed lids to heaven,
And the pale aster in the brook
Shall see its image given;

The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.

Not less shall manly deed and word
Rebuke an age of wrong:
The graven flowers that wreath the sword
Make not the blade less strong.

But smiting hands shall learn to heal,
To build as to destroy;
Nor less my heart for others feel
That I the more enjoy.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track—
That wheresoe'er my feet have swerved,
His chastening turned me back—

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight—

That care and trial seems at last,
Through Memory's sunset air,
Like mountain-ranges overpast,
In purple distance fair—

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

HOW INDIANS MADE STONE ARROW-HEADS.

The heads of the Indian arrows, spears, javelins, &c., often found in many parts of our continent, have been admired, but the process of forming them conjectured. The Hon. Caleb Lyon, on a recent visit to California, met with a party of Shasta Indians, and ascertained that they still used these weapons, which in most tribes have been succeeded by rifles, or at least by iron pointed arrows and spears. He found a man who could manufacture them, and saw him at work at all parts of the process. The description which Lyon wrote and communicated to the American Ethnological Society, through Dr. E. H. Davis, we copy below:

The Shasta Indian seated himself upon the floor, and laying the stone anvil upon his knee, which was of compact, talcose slate, with one blow of his agate chisel he seperated the obsidian pebble into two parts, then giving another blow to the fractured side he split off a slab some fourth of an inch in thickness. Holding the piece against the anvil with the thumb and finger of the left hand, he commenced a series of continuous blows, every one of which chipped off fragments of the brittle substance. It gradually assumed the required shape. After finishing the blaze of the arrow-head (the whole being only little over an inch in length) he began striking gentler blows, every one of which I expected would break it into pieces. Yet such was their application, his skill and dexterity that in little over an hour he produced a perfect obsidian arrow-head.

I then requested him to carve me one from the remains of a broken porter bottle, which after two failures, he succeeded in doing. He gave as a reason of his ill success, he did not understand the grain of the glass. No sculptor ever handled a chisel with greater precision, or more carefully measured the weight and effect of each blow, than this ingenious Indian, for even among them, arrow-making is a distinct trade or profession, which many attempt, but in which few attain excellence. He understood the capacity of the material he wrought, and before striking the first blow, by surveying the pebble, he could judge of its availability as well as the sculptor judges of the perfectness of a block of Parian. In a moment, all that I read on this subject, written by learned and speculative antiquarians of hardening of copper, for the working of flint axes, spears, chisels and arrow-heads, vanished before the simplest mechanical process. I felt that the world had been better served had they driven the pen less and the plough more.—*N. Y. Courier and Enquirer.*

From the Cincinnati Daily Press.

INTEREST ON MONEY.

To fix the price of the use of a thing is virtually to fix the price of the thing itself; a government, therefore which prescribes the sum to be paid for the use of money, establishes the worth of money as much as a government that should prescribe the sum to be paid for the use of horses would establish the worth of horses. The common consent of mankind has decided that with the value, or the rent, of all other things in the world, except money government has nothing to do. Formerly, the State fixed the market rates for everything—money, clothes, provisions, luxuries, curiosities—now the rules in respect to money are the last relics of an exploded and universally condemned system of official intermeddling with the private affairs of the people. For two or three generations, dull men have been trying to find a principle upon which to found an excuse for this difference, and they have not succeeded, simply because there is none.

Money does not differ from other property in more respects than one species of the latter differs from another. There is not much similarity in outward appearance between a drove of hogs and a city mansion, and it would not be easy to determine which of the two is least like a pile of gold coin or a bundle of bank notes; yet there are certain qualities which belong to them all—value, and the capacity to become the subjects of exclusive ownership—and these are what make them all alike, prophrty.

Money, like everything else is subject to constant changes in value—the changes being regulated by the proportion which the quantity in the market bears to the demand. Now the action of government in fixing rates of interest is equivalent to saying: "No matter what are the changes in value the price shall remain the same." A very arbitrary, and as experience shows, a very ineffectual proceeding.

We do not know that there is in the nature of things a reason why he who lends money to another should receive anything for its use, unless he makes it a matter of stipulation; and when it is so stipulated, it is difficult to see what should be the rule, unless the ideas of the parties as to the value. When one man, having the money or the goods of another, detains them unlawfully, so that the owner is forced to go to the courts for their recovery, it should be in the power of the tribunal to inquire and determine how much the complainant has been damaged by the detention, and to decree accordingly. And to put courts in possession of this power—if they have it not already—is, as it appears to us, all the legislation that is needed, in reality, very simple, but which, partly through design, and partly through ignorance, has been made to appear exceedingly difficult and complicated.

THE OVER-HEART.

"For of Him, and through Him, and to Him are all things, to whom be glory forever!"—PAUL.

Above, below, in sky and sod,
In leaf and spar, in star and man,
Well might the sage Athenian scan
The geometric signs of God,
The measured order of His plan.

And India's mystics sang aright
Of the One Life pervading all,
One Being's tidal rise and fall
In soul and form, in sound and sight,
Eternal out-flow and recall.

God is: and man in guilt and fear
The central fact of Nature owns;
Kneels, trembling, by his altar-stones,
And darkly dreams the ghastly smear
Of blood, appeases and atones.

Guilt shapes the Terror: deep within
The human heart the secret lies
Of all the hideous deities;
And, painted on a ground of sin,
The fabled gods of Torment rise!

And what is he?—The ripe grain nods,
The sweet dews fall, the sweet flowers blow,
But darker signs His presence show:
The earthquake and the storm are God's,
And good and evil interflow.

Oh, hearts of love! Oh, souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest;
For they the mind of Christ discern
Who lean like John upon his breast!

In Him of whom the Sybil told,
For whom the prophet's harp was toned,
Whose need the sage and magian owned,
The loving heart of God behold,
The hope for which the ages groaned!

Fade pomp of dreadful imagery
Wherewith mankind have deified
Their hate and selfishness and pride!
Let the scared dreamer wake to see
The Christ of Nazareth at his side!

What doth that holy Guide require?—
No rite of pain nor gift of blood,
But, man a kindly brotherhood,
Looking, where duty is desire,
To Him, the beautiful and good.

Gone be the faithlessness of fear;
And let the pitying heaven's sweet rain
Wash out the altar's bloody stain,
The law of Hatred disappear,
The law of Love alone remain.

How fall the idols false and grim!—
And lo! their hideous wreck above
The emblems of the Lamb and Dove!
Man turns from God, not God from him,
And guilt, in suffering, whispers Love!

The world sits at the feet of Christ
Unknowing, blind, and unconsoled;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold.

The theme befitting angel tongues
Beyond a mortal's scope has grown.
Oh heart of mine! with reverence own
The fullness which to it belongs,
And trust the unknown for the known!

J. G. W.

THIS WORLD.

'Tis said this world is full of care,
And so it is; but yet 'tis fair,
And flowers are blooming all the way,
And those who choose to pluck them may;—
And if we gather each our share
We'll find a flower for every care.
Then let us wisely trim life's wreath;
A flower above, a care beneath;
Covering our griefs, as best we may,
With violet hue, or rose-bud ray—
Hiding each dark unsightly stem
With some sweet bud or fragrant gem
Of holy love, or truth or right,
Which age can't sear, nor winter blight;
And thus dress up life's darkest hours,
And make it all a world of flowers.

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Jan., 29, 1859.-tf.

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